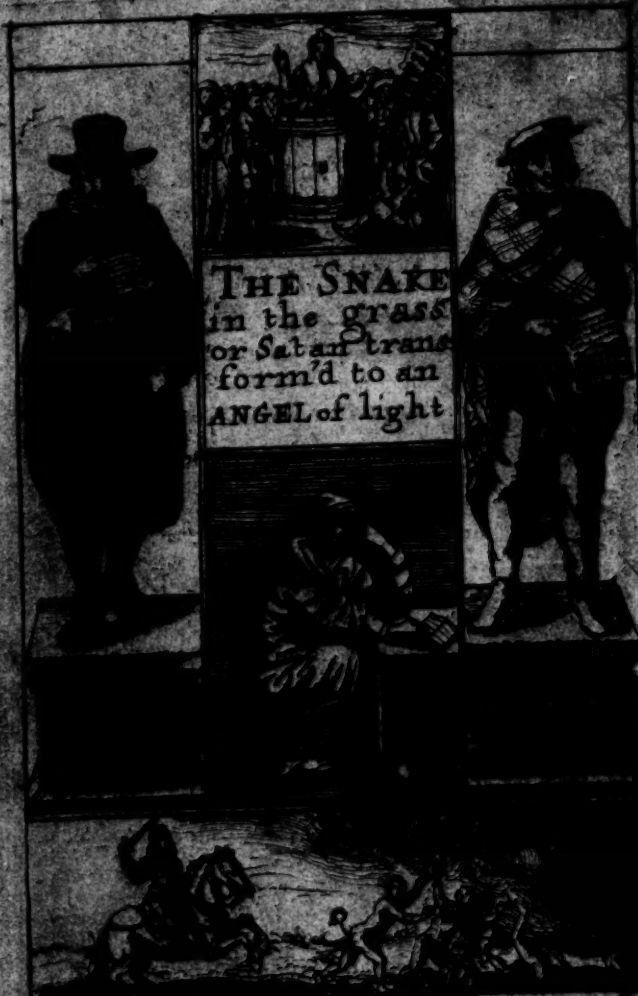


THE SNAKE
in the grass
or Satan trans-
form'd to an
ANGEL of light

Engraved for Chi. Bnomo.



THE SNAKE
in the grass
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THE
Snake in the Grass :
OR,
S A T A N
Transform'd into An
Angel of Light.

DISCOVERING

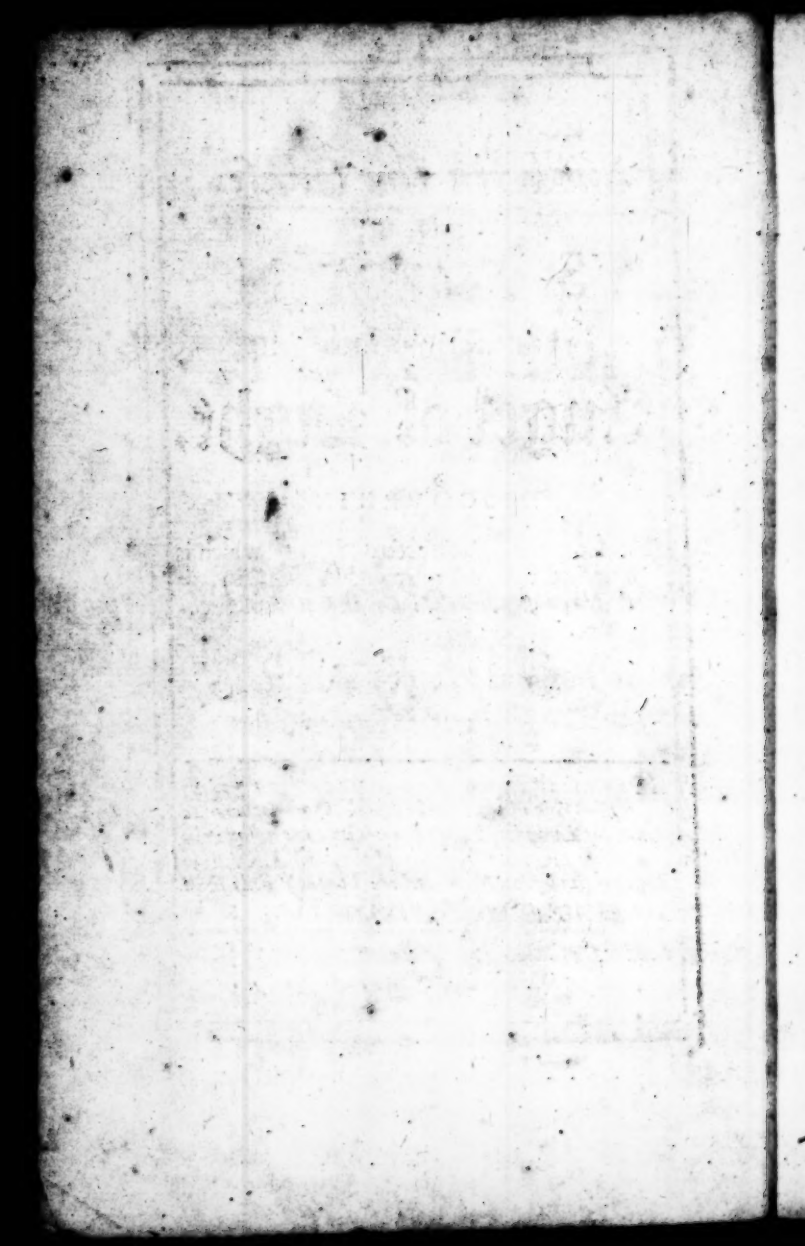
The Deep and Unsuspected Subtily which is
Couched under the Pretended Simplicity, of
many of the Principal Leaders of those Peo-
ple call'd

Q U A K E R S.

The Third Edition.

*A People that provoketh me to anger continually to my
face — Which say, Stand by thyself, come not near to
me, for I am Holier than thou: These are a smoke in
my Nose, a Fire that burneth all the day, II. LXXV. 3, 5.
But they shall proceed no further: For their Folly shall
be manifest unto All Men, 2 Tim. III. 9.*

London, Printed for Charles Brome, at the Gun
at the West-End of St. Paul's, 1698.



T H E
P R E F A C E.

QUAKERISM is but one branch of Enthusiasm; tho the most spread and Infectious of any now known, in this Part of the World. Therefore let the frightful and stupendious Prospect of Quakerism, Guard others from other sorts of Enthusiasm, that seem more Plausible; but spring all from the same Stock; and draw after them the same Damnable Consequences. There seems to be a Contest, at present, 'twixt Atheism and Enthusiasm (both which, like a Deluge, are now let loose amongst us) which shall most wast and over-run Christianity. The one by open En-

A 2 mity,

mity, the other by betraying and exposing to the utmost Contempt, the Authority of that Divine Revelation, while they pretend to have the same, or as Good themselves. These two, tho' seemingly opposite, do naturally run into and assist one another. For Enthusiasm, or a False pretence to Revelation, does naturally beget Atheism, when those pretences are detected: Then such having no other Foundation, lose all; and think all other Revelation to be as False and Deceitful as what they took to be such in themselves. And the Atheists take this Handle to Ridicule the True and Pretended Revelations all alike. But Enthusiasm is in this more dangerous than Atheism, that Atheism takes none but the Un-thinking and Debauch'd, while Enthusiasm steals away many Devout and Well-meaning Persons. The Devil has not, by any other means, advanc'd his Kingdom

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dom more Fatally among Men, than when he thus transforms himself into an Angel of Light ; and can pass his Delusions upon his unwary Followers, as the Immediate Dictates of the Holy Ghost. In order to which he is content to let them Enjoy and Please themselves with many Excellent and Divine Truths. He cou'd not otherwise Deceive. As he that wou'd pass some Bad Money, mixes it with a great deal of Good. And Poyson wou'd not be receiv'd, if it were not mingled with our Meat.

There has lately arriv'd upon our Shore, a most exalted Piece of Enthusiasm, which threatens great mischief to Christianity. It is Blasphemously Entitled, The Light of the World ; Translated and Recommended, by some among our selves, who ought to have had more Sense and Value for the Religion of Christ. It is some of the Works of a strange sort of

Enthusiast, Ms. Antonia Bourignon,
Published by Mr. Christian de Cort,
a Roman Catholick, Superior of the
Oratory, and Pastor of St. John at
Mechlin; and now turn'd into Eng-
lish, An. 1696. There are in it
gre at Flights of Devotion and Ab-
straction from the World. But the
Cloven-Foot does appear. 1. In Su-
perlative and Blasphemous Pride.
2. In over-turning all outward Priest-
hood and Ordinances of the Gos-
pel. 3. In the height of Uncharita-
bleness and Damning of all the
World. 4 In misrepresenting the
Design and Import of our Saviour's
Doctrine. 5. In Heretical Notions
set up, contrary to the Gospel.
6. In her Contempt of the Holy
Scriptures. 7. In other wild and
Barbarous Notions.

I intend not a thorough Disquisition
of all these and other Particulars,
which are as Gross in her Pretended
Reye-

The Preface. v

Revelations: *That would require a Treatise: And because I hope the World will be soon oblig'd by an Exact Confutation of them, by a better Hand. But for the present, I will give one Instance or two, upon each of the above particulars, that the Reader may not be wholly Post-pon'd; and to give him a relish of those Pestiferous Heresies which are Cloak'd under her Disguise of Light.*

I. 1st. *As to her Pride. In the Epistle to the English Reader, p. 28. her Bigotted Disciple, compares her, nay, Prefers her to the Blessed Virgin, That her own Sex may admire (says he) the Goodness of God, in Choosing a Virgin for his Mother; and a Virgin to be the Organ of his Light and Spirit, in this last Age of the World. Now, to be the Organ of His Light and Spirit, is more than to be the Organ*

or Mother of his Human Body. *It is told, p. 19. That she had immediate Converse with God; that she asked Questions of Him, and receiv'd Answers from him, p. 17. That all she did was by Immediate Direction from God; and That God had hid in her the Treasures of His Divine Wisdom. And p. 21, 22. That she spoke and wrote without Premeditation, and without Change of Sentiments, for Forty Years. The Person who speaks here (says the Admonition, p. 33.) is without Study, even without Reading, and which is more, without Meditation. And as the Quakers have Equall'd themselves, to the Holy Prophets and Apostles; and, in some things, Prefer'd themselves before them) as you will see hereafter, Sect. V. p. 27.) and Exalt themselves far beyond all the Holy Fathers of the Church (see Sect. XVI. N. 2. p. 190. so did this*
Bou-

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Bourignon. *Monf. de Cort, in his Preface, p. 41, says, She Explain'd the Scriptures so perfectly, that none of the Holy Fathers have ever so done, nor any body since the Creation of the World. This sets her above Christ Himself! And her Exposition of the Scripture to be better than His!* I know the Master-pieces (*says she, Part I. of her Book, p. 137.*) of the Works of God, and the Accomplishment of the Holy Scriptures. *And yet De Cort says, p. 41. of his Preface, that she had never Read nor Learn'd them of any Body. She says of her self, p. 131. God hath given me the Understanding of all the Holy Scripture, without having Read it She says, that she Understood it better than all the Ancient Fathers. It was enough (says she, p. 135.) that they understood what Men had need of then-- Therefore God now Reveals the Secrets, which*

which he wou'd then have to be kept hid (*p. 136.*) Thus he thought fit to reserve the Understanding of the Scriptures, till the necessary time, which is at present—The Prophets have indeed declar'd all that must come to pass, even to the end of the World; but neither they themselves, nor any others understood their Sayings. *So that she understood the Prophets words better than themselves who wrote them; and tho she never Read them!* But Great Wits have short Memories, for *p. 13. of the Epistle to the English Reader, it is told that she was the Daughter of a Rich Man; and was taught to Read in her Childhood, and did Read the Gospels. And p. 12. of her book she says, that we need only take the Gospel, and there observe in Particular, the Instructions which Jesus Christ and his Apostles have left us in Writing, and put them in Practice.*

Yet

Yet she Read none of it! No not she!
But that is not so great a Wonder as
what is told of her, p. 41. of Mons.
de Corts Preface, That she knew
the secret Thoughts of the Hearts of
others. And (p. 45. how our Souls
behaved themselves towards God,
which is the Prerogative of God a-
lone. See hereafter the same Claim
set up by G. F. Sect. VI. p. 34. M. de
Cort. p. 43. of his Preface frees her
(like the Quakers) from all Sin or
Weakness. And even from Original
Sin, as if (says she) Adam had ne-
ver Sinn'd in her. And p. 46. and 47.
ad fin. That she exceeded all Know-
ledge. And p. 7. of her book she says,
That she had never taken any
thing out of Books; and that she
made no use of them. No, not of
the Holy Scriptures. But that she
had all by Immediate Revelation.

II. *As to the second Point of her o-*
ver-turning all outward Priesthood
and Ordinances of the Gospel. See

p. 54. of her Book, where she Condemns Those Outward Devotions which are now in use in Christendom—and what those call'd Church-men Teach, to Resort to Churches, to Frequent the Sacraments--and such Outward things. Her Disciples may make the same Excuse for Her which the Quakers do sometimes, that they are only so far against the Outward Institutions of Religion as they hinder the Inward and Spiritual Part. But this is only a Deceit of the Devil, to make us throw off the Outward Institutions of Christ's Appointment, as Hurtful or Useless things: Whereas to the Due Observance of them, the Promises of Spiritual Participations are annexed. And they were Ordained as Means and Channels, whereby the Spiritual Graces of the Spirit of God are Convey'd. And, if any receive hurt by them (as Judas by the Sop) it is from their want of Preparation, and

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and of due regard to them. And therefore, instead of despising, or laying them aside, Christians shou'd be Exhorted to attend them more diligently; and to learn the great Benefit and Advantage of them, when duly Receiv'd, according to Christ's Institution; and the heavy Judgments which follow either the Abuse or Neglect of them,
 1 Cor. XI. 29, 30.

Now tho Bourignon agrees, in this, Perfectly with the Quakers, to run down Priesthood and Sacraments, Her Translator, in his Epistle to the English Reader, p. 18. tells how she wrote against the Quakers upon these two Points particularly, Of the Respect due to Pastors, and the Sacraments. These Enthusiasts are all Contradiction to themselves; and Opposite one to another. The great design of the Devil is, and has always been, to beat down the Priesthood, and Outward Ordinan-

nances; knowing that Religion must needs fall with them: And men be left fenceless and open, to steer without Compass, guided only by the various Winds of Enthusiasm. In this Cause He has Arm'd the Atheists and Deists to joyn with the more Plausible Enthusiasts, and Latitudinarians. These all cry out upon Priest-Craft. This is the Burden of their Song. And if they or any of them should prevail there is an End of Reveal'd Religion, that is, of Christianity.

III. The third Point is ~~this~~ *Lady's* Uncharitableness, and Damning of all the World, p. 21. of her book, *she* being ask'd, Whether there were not any good Men, or true Christians in our Days? *She* answer'd positively, There are no true Christians upon Earth. And p. 37. That she had not as yet found so much as one Person in the World, who performed these Works, (i.e. of Charity

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rity) purely for God. And p. 45. *she*
says, I cannot see how one Soul
 can enter into Paradise after the
 manner they live at present. And
 p. 46. I have been acquainted with
 different Persons, who were E-
 steem'd Holy and Virtuous, but I
 never observ'd any who follow'd
 truly the Doctrine of *Jesus Christ*.
 And p. 17. all the World is blinded,
 and no Body sees where he goes
 no more than they who liv'd dur-
 ing the *Egyptian* darkness. Com-
 pare this with what I have shewn of
 the *Quakers*, Sect. XVI. p. 189.

IV. *The fourth Point*. In Mis-re-
 presenting the Design and Import
 of the Gospel; *which was to wean*
our Hearts from this world, and to
set our affections on things above, to
Cure our over-Carking and Caring
after Riches; and to Root up all
Covetousness out of our Hearts;
but that we shou'd trust in God for
our

our support, and not to Mammon: That tho we make use of Riches and the Goods of this World, yet that we shou'd not place our Treasure in them. But this Virgin so understands it, as if all use of Riches were forbidden (she might as well say of Meat, Drink, Cloaths, and Houses) and makes Riches, without any more, an Infallible sign of not being a Christian.

Thus p. 7. of her book, when she ask'd, Where was the Land of the Christians? She concluded that that cou'd not be a Land of Christians, where she liv'd. Why? Because, says she, I see here Coffers full of Silver, Costly Furniture, and fine Houses; whereas Jesus Christ was Poor, and born in a Stable: How can we be Christians? I cannot believe this. And p. 56. We see (says she) the Prelats attended with Servants, Coaches, and Trains—if they

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they had Faith to believe that God being Man, was Poor and Despised, they wou'd Blush for shame (as all other Christians) to make themselves thus to be Honoured. Their Faith being dead, they run blindly to Damnation. *So that, according to this Doctrine, the Prelats, and all other Christians, who have Servants or Coaches, or make themselves to be Honoured, do all run blindly to Damnation ! This was the Bottom upon which the Quakers first set up, to run down all Worldly Honour and Riches ; to Thee and Thou ; to call no Man Master, or Lord, and not to take off their Hats, or Bow to any. It is Dissolving all Government and Order ; the Relations of King and People ; Husband and Wife ; Parents and Children ; Masters and Servants ; and far from the Import or meaning of the Gospel, which does Confirm and Establish all these Relations*

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tions and Commands to give Honour to those to whom it is Due. But these Pharisaical Pretenders keep not to their own Rules. For tho' the Quakers, at first left their houses and Families, to run about and Preach: and cry'd down Riches, when they had none; yet since that time, they have Grip'd Mammon as hard as any of their Neighbours; and now call Riches a Gift and Blessing from God. And thus their Cousin Bourignon tho' she made Riches a sure mark of Damnation in others, yet she had a Good Estate her self, and had the Grace to keep it. She built a sort of a Nunnery with some part of it: and the Jesuits Cheated her of more, which raised her Spleen against them to her Dying-day. The rest she kept as long as she liv'd, and left it to a mad Disciple of hers, Monsieur Porter. If it be said, That sometimes she speaks in behalf of

of

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of Riches, and not to part with them, that is true; For she is as full of Contradictions as the Quakers. Enthusiasm is seldom or never Consistent with it self, for it is seated in the Imagination.

V. And as she mistook the whole Design and Import of the Gospel, so she miserably perverted its Doctrine; and that in the most material and fundamental Points. Falling in with the vile Socinian Heresies, and even out-doing them: She absolutely denys, and disputes against any Satisfaction made by the Sufferings and Death of Christ for the Sins of Men. She says positively, p. 139. That God had no need to become Man, to Redeem us. And that He wou'd have taken Human Flesh, tho' Adam had never Sinned. For what end? Why (forsooth!) That He might Converse with us. God is not become Man (says she) to suffer, or to die, but to

Converse with us, and Reign in us
visibly and sensibly upon Earth.
*And she endeavours to prove this (p.
140. 141.) by too Doughty Argu-
ments 1st, That, if the Design'd End
of His Incarnation had been suffer-
ing and Death, the Fathers of the
Ancient Law wou'd not have had
Ground to have so much Desir'd
and Aspired after that happy day,
that they might see with their
Eyes God made Man, who shou'd
deliver them from their Captivi-
ty. Cou'd they desire their deliver-
ance at so dear a Price as the Passi-
on and Death of Jesus Christ?
The wou'd have had a pure self-
love in regarding only their
own Deliverance, and not the
Glory of God; which cou'd not
be met with in the Reproaches,
Affronts, Pains, and Death of Je-
sus Christ; which are all things
Repugnant to his Glory, who
cou'd*

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cou'd not be Honoured by being Hang'd between two Malefactors. *Here are all the Cursed and truly Diabolical Suggestions against the Passion and Death of Christ: as if Inconsistent with the Justice and Glory of God. I stay not here to Confute them, as supposing them utterly abhorrent to every Christian Ear. And I wou'd not digress into another subject in this short Preface, which is design'd only to let the World see (those especially who are deluded by the Zealous Pretences of this Devil of a Saint, to an Extraordinary and Exalted sort of Devotion) what dreadful Heresies and Blasphemies are Couched under her Pharisaical shew of Piety. Far be it from thee, Lord (says she) with Peter, Mat. XVI. 22. this (of Sufferings and Death) shall not be unto thee. And we may thence justly Reply to her, as Christ to Peter, Get thee behind me Satan, thou*

art an offence unto me : For thou favourest not the things that be of God, but those that be of Men. Christ *said* (John XII. 23.) *speaking of His Passion*, The hour is come that the Son of Man ihou'd be Glorify'd. *But says Bourignon*, all these things are Repugnant to his Glory. *It is written* (Luke XXIII. 46.) That it ~~behooved~~ *behooved* Christ to suffer : and ver. 26. *That He ought to have suffered these things.* And Matth. XXVI. 39. and 54. *That it was not Possible the Cup, of His Sufferings, shou'd pass from him.* And, that thus it ~~must~~ *must* be, in order to the Redemption of man. *But Bourignon says*, That there was no need of his becoming man to Redeem us. Much less of his Suffering. *What Account then does she give of his Suffering ? She says*, that was only by Accident. And contrary to the Design of His becoming

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The Preface. xxi

ing man. He became man (says she p. 140.) not that he might suffer or Die, which he wou'd needs do by Accident, for the Instruction of men and their Relief. And p. 142. That His coming in Reproach, is, as it were the accident of the said Designs, i. e. of His Incarnation. And that but for the so great Extremity of Evil, Christ wou'd not have come till the end of the World, to Judge and Condemn men; not to save them, or suffer for them. No, says she, he wou'd have come in the Glory of His Majesty, with all his Angels; not in Contempt and Sufferings: He wou'd have come to Reign, not to undergo an Infamous Death. So that God's designs were hereby prevented! And Christ suffer' otherwise than he Intended! Meerly by Accident! See what horrid and senseless Blasphemy is here! These

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Inspirations came from the Devil ;
or otherwise all the Scriptures are
False. Christ says (John XII. 27.)
For this Cause came I unto this
Hour, i. e. of His suffering Death.
And he is call'd, The Lamb slain
from the Foundation of the World,
Rev. xiii. 8. i. e. Decreed to be slain,
yet Bourignon says, That it was not
His Intention, only it fell out by Ac-
cident; and that the design'd end of
His Incarnation, was not Suffering
and Death. For which you have
heard her first Reason. The second
is, p. 141. That so many Holy Pro-
phets, who have foretold the com-
ing of Jesus in the Flesh, did not
speak of His Coming to suffer.
She has told us before that she had
never read the Scriptures; and now she
gives a substantial Proof of it : And
that that Spirit which she said gave
her the Perfect understanding of All
the Scripture, without Reading of it,
was

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was no other than the Devil; who has hid from her all the whole Oeconomy of the Redemption of man, by the Death and Sufferings of Christ. Which are particularly Prophecy'd of in the 53^d Chapt. of Isaiah; and many other places, even by All the Prophets Acts 3. 18 God before had shewed by the Mouth of All his Prophets, that Christ should suffer. And Luke XXVI. 44, 45, 46. He opened their Understanding that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to Suffer. And Mat. XXVI. 54. speaking of his Rescuing himself from his sufferings; But how then (says he) shall the Scriptures be fulfilled, that thus it Must be? Let this suffice to shew the Dark, Ignorant, and Deluded Enthusiasm of this Celebrated Maid; and to open the Eyes of her much Deceiv'd Admirers.

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mirers. Compare what I have Quoted from her, of her throwing off the Satisfaction of Christ; and the Merit of his outward death and sufferings with what I have shewn, in this Book, of the Quakers, who dispute in the like manner, against these; and place the Merit and Satisfaction in the Allegorical Sufferings, and Blood of their Light within, inwardly shed, &c.

VI. *With them likewise she joins, in the Design of Leading men from the use of the Holy Scriptures, to trust to the inward Guidance of the same Spirit (as she and they say) which gave forth the Scriptures; and therefore, which needs not the help of the Scriptures. That they leave only for young beginners, who have not yet sufficiently Experienc'd the Leadings of the Spirit. She lays, p. 132. I have read sometimes Transiently the New Testament, having obtain'd*

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tain'd Permission of a certain Bishop, but as soon as I began to read, I perceiv'd in what I read, all my Sentiments explain'd, so that if I were to write the Sentiments which I carry within me, I shou'd compose a Book like that of the New Testament—And it seeming to me that it wou'd be useless to read what I did so sensibly possess, *I left off to Read.* And p. 133. I know I cannot but speak the Truth; and also they who do not follow it, do resist it: *This is like the Quakers Equalling their own Writings to the Holy scriptures: and Condemning all such of Blasphemy, and Opposers of God, who resist what they Teach.*

VII. *But I will not Anticipate the more thorough Examination of Mrs. Bourignon, which I have given the Reader ground to expect; only I have, in some things, compar'd her, and her*
Fol-

xxvi The Preface.

Followers with the Quakers, as Fellow-Enthusiasts: and the one stands not upon better ground than the other. Let me but name two or three things more. And I will but name them. You will see hereafter, p. 14. how G. Fox says, That Christ is not distinct from his Saints. That Christ is the Elect, &c. Agreeable is Mis. Bourignons Notion of the Church, p. 45. Jesus Christ (says she) and his Church are the same thing. As Jesus Christ is no other but the Word of God, even so the Church is no other but the same Word. And p. 53. In short (says she) the Church is God Himself, who cannot Fail or Err. Upon this account she takes the Name of the Church to her self, and her Followers: And, as such, aspires to Infallibility, &c. as the Quakers, upon the same pretence, have done. And, like them she sets up for Prophecy

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The Preface. xxvii

too, and just as unluckily, to see them prove False. *She tells* Mons. de Cort. p. 144. You may indeed live till then, Sir, (*i. e.* to Christ's coming in the Clouds, when all the World shall see him) *but she adds cautiously*, If God please. *But she is more positive* p. 17. Believe me, Sir (*says she*) there is nothing more true (*i. e.* than that the Judgment was near at hand) we actually live in the last Times; and the Judgment is so near, that before *Three Years* I believe you will see the effects of it. *I will take leave of this Lady at Present, with shewing the Turks Paradise she expects in Heaven,* p. 168. *Literal Eating and Drinking in the Kingdom of Heaven.* And p. 169. *This Virgin wou'd have Human Propagation likewise there.* Yes Sir (*says she to Mons. de Cort, who ask'd her the Question*) there will be Propagation Eternally

xxviii The Preface.

nally, it will be produced more leisurely than in this World-- That Kingdom being of Eternal duration, will give time and leasure to Propagate stayedly, &c: *Her Contempt of human Learning, and denying it even to Christ; Repetition of Baptism; and Anti-Christ's being already born of the Devil, and other Wild and Extravagant Notions, I leave to him, who will, for the undeceiving of those who are deluded by her Witch-Craft, take more more Pains in this matter; and likewise consider with her, her Mad Disciple Mons. Poiret, who speaking of her to two Gentlemen (of my acquaintance) said to them in these words, Tam certus sum illam Virginem, Inspiratam esse quam deum existere. That he was as sure, that that Virgin was Inspir'd as that God had a Being. He writes against God's Fore-Knowledge; and says,*
that

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that God knows not what sin is, tho' He forb.ds it. But I will now begin with him. The Man was actually Craz'd, and is still so Reputed in the Countrey where he lives; Yet some here are taken with his books, who can swallow any Poison, under the Disguise of Religion.

VIII. *I have spent this Preface upon the Enthusiasm of Mrs. Bourignon, to give warning of the danger of it, and by comparing it with the Rise and Growth of the Quakers, to Excite the Watch-men of our Religion not to neglect such small beginnings. G. Fox was much more Inconsiderable than Antonia Bourignon; and got none, at the beginning, to follow him, but from among the Poor and most Ignorant of the Herd; who have since swell'd to a Rich, a Numerous, and a Potent People, over-spreading these Three Nations; and stocking whole Plan-*

*Plantations Abroad: and their Suc-
kers have taken Root both in Hol-
land and Germany.*

*On the other hand, some Men of
Sense and Learning have already
been carry'd away with the Delusions
of Bourignon: De Cort, and Poirer
have wrote in her Defence Abroad;
and some at Home (whom I am not
willing to name) have been at the
Pains to Translate some of her Works
into English: and they have already
Deceiv'd not a few. Therefore it is
high time to look to it. The Quakers
have grown by being Neglected and
Despis'd. Let us Remember, that the
Enemy sows his Tares while the
Husband-men sleep. And we have
seen Examples, where a Hand-
breath of Error has soon darkened
the whole Heaven. The Blood
of Souls is Precious; and will be
Required from the Watchmen, if
they blow not the Trumpet in time.*

En-

The Preface. xxxi

Enthusiasm has been the Root of the greatest Evils that have befallen the Church. From this arose the Popish Legends of their Saints ; which have almost Overthrown the Belief of the Real Miracles of Christ and His Apostles. And from hence our several sorts of Dissenters took their Rise, till they were once Sett'd and Establish'd : And then wore off from it by Degrees ; because it wou'd unsettle Themselves. It is a perfect Opposition to all Rule or Government : And there can be no Order kept where it is admitted.

I wou'd not be mis-understood, as if by speaking against Enthusiasm I meant to destroy Devotion, or even the greatest Flights and Extasies of it : No, let these Rise as high as they can. The Higher the Better ! while we keep within the Rule of Scripture ; and are content to let all our Notions be Try'd and Judg'd by that. But if we

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Preferr our own Imaginations, or Equal them to the Holy Scriptures of God (as Fox and Bourignon did) and think them as much the Inspiration of God, as what was Dictated, as such, to the Holy Prophets and Apostles, this is Enthusiasm: The Enthusiasm against which I contend. For I have sufficiently Distinguished and Guarded (in Sect. XXII.) the Divine from the Diabolical Enthusiasm. And tho' they appear sometimes so very like one another, that even Sober and Learned Men do mistake the one for the other, and cannot discover Satan through his Disguise of Light; yet there are some Marks, which, if we look Diligently, will plainly enough shew whence such Inspirations come.

I. As First, Those which come from God, fill us with Humility, and discover to us our own Weakness and Un-

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Unworthiness; *And withal, a great Charity for others; being more apt to have a good Opinion of them, than of our selves; as knowing our own Infirmities more than those of others, as the Apostle speaks (Phil. 2. 3.)* In lowliness of Mind, let each Esteem other better than Themselves. *Thus the Great Apostle was so far from Magnifying Himself, notwithstanding of his great Revelations, which were given to him, being Caught up to the third Heaven, and heard unspeakable Words; Yet would not Glory, but in his Infirmities, 2 Cor. xii. and in great Humility of Soul owns himself as the Chief of Sinners, 1 Tim. 1. 15.* But, on the other hand, those Inspirations which come from the Devil, fill us with Spiritual Pride, thinking our own Attainments to be beyond those of other Men; And that we are nearer to God than they.

xxxiv The Preface.

We thank God, with the proud Pharisee, Luk. xviii. 11. that we are not as other Men are. Hence we Despise others, and are apt to Censure them even unto Hell. To which the Quakers and Bourignon have Damn'd All but Themselves (See hereafter, Sect. XVI.) And, at the same time, Advance Themselves Equal to the Holy Prophets and Apostles; nay, to God Himself, See Section III. This is a sure Mark whereby to Discover the Inspirations of the Devil; and so Distinguish them from those which come from the Holy Spirit of God. The Spirit of Pride can Act Humility the worst of any other Grace. Can put on Great shew of Devotion, and Possess the Imagination with even Rapturous Flights, and thence Fire the Heart with a mighty Zeal, if it were to Give all their Goods to Feed the Poor, and their very bodies

The Preface. xxxv

dies to be Burned. But you will find no Charity there! no Humility! no Kind Thoughts, and Favourable Allowances to others! no Mean Opinion of Themselves! Charity believeth all things, that are Good, or can be well Constru'd of another. Beareth all things, that others do, with a Condescension and Love insuperable, which overcometh Evil with Good. These are Vertues too Divine for the Devil to Imitate. Or when he does, it is with so Ill a Grace, so contrary to Him, that He cannot conceal such an Awkardness, a Loathness, an un-natural Force upon Himself, as discovers it self to any Discerning Eye.

II. Another sure Mark of His Inspirations, is, when under the Sheeps-Cloathing of Devotion and Piety, any Heresie is Instill'd contrary to the Truth of the Gospel. Of which

xxxvi The Preface.

I have given some Instances in Bourignon, and more (but ther are not more, or more Gross) in the Quakers.

III. *A third Mark I give (and then I have done) which is that St. Paul Insists so much upon, to Cure the great Schism in the Church of Corinth; occasion'd by the Pride of some, upon whom (in that Plentiful Effusion of the Spirit, at the first Beginning of the Gospel) several Miraculous Gifts had been Bestowed, as of Languages, Healing, &c. upon which they grew so Vain, as to Refuse Subjection to their Superiors in the Church; and to set up for Themselves, drawing many after them, into an open and flagrant Schism. Against these St. Paul argues, with Admirable Eloquence and Force of Reason, in the xii. Chap. of his First Epistle to these Corinthians, where from a Parallel of the Unity of the Body*

The Preface. xxxvii

Body, and Harmony of the Members he shewes, That the highest Spiritual Gifts, if they were made use of to cause a Schism in the Church, lose all their Vertue, and become Hurtfull and Pernicious to those who had them. And thence makes his Inference in the 13 Chap. That the greatest Gifts that could be imagin'd, tho' To speak with the Tongue of Men and Angels, to understand all Mysteries, and all Knowledge, and Faith, even to remove Mountains; Nay, such a Zeal as to Give all our Goods to the Poor; and our Bodies to be Burned for our Religion: That all this wou'd signifie nothing to us, if we keep not in the Unity of the Body, which is the Church, if we have not that Concern for the Unity of the Body, (which the Apostle justly calls by the name of Charity, i. e. Love to the Body) as to be

Content

xxxviii The Preface.

Content with our Station as Members, tho' never so Eminent, as an Eye, or a Hand, without making a Schism in the Body, by withdrawing our due Subjection to the Head, our Spiritual Governours, who are the Principles of Unity in the Body, next and Immediately under Christ, the only Supreme and Universal Bishop and Head of His Church. Whom every Bishop, in his own Church, does Immediately Represent. And therefore, as St. Ignatius oftentimes urges it, whoever does not keep outward Communion with his Bishop, the Visible Head, does thereby Forfeit his inward Communion with Christ, the now Invisible to us, and only Supreme Head. This Schism, which some of these Spiritually-gifted Men had made from their Respective Bishops, and which then began to spread in the Church, was the occasion

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The Preface. xxxix

tion of St. Ignatius (who was Contemporary with the Apostles) his Insisting so Largely, and so Earnestly in his Epistles to the several Churches, upon the Due and Necessary Obedience of All, as well the Presbyters and Deacons, as the Laity to their Respective Bishops, as to Christ Himself, whose Person they did Represent. The same is Insisted upon in the Epistles of St. Clement, to the same Corinthians, upon the same occasion of their Schism; as St. Paul wrote to them, wherein he shews them, at large, that all Proceeded from their Pride in their own Gifts: And how little Reason this was for them to make a Schism in the Church.

And now, Reader, stay and Admire! That if even Miraculous-Gifts, were not a sufficient Pretence, for any to Advance himself above his Bishop, or withdraw from under his Government: Yet, in our Days, we have

*have seen Men Rebel against them, and break the Unity of the Church, upon Pretence of being Gifted-Men, tho' Masters of no more Sense than their Neighbours, only from a Fiery Zeal, and Volubity of Cant! Whereas, were their Gifts even what they Pretend, and much Greater, yet by the Sentence of St. Paul, St. Clement, whose Name is in the Book of Life, *Psil. vi. 3.* St. Ignatius, and all the Holy Fathers, this were no Excuse at all for them to withdraw their Obedience to their Lawful Bishops; much less to set up in Opposition to Them; and Tear the Body of the Church by Schism.*

It is hereafter observed, That the Holy Prophets sent from God to Reprove the Wickedness of the Priests, as well as People of the Jews; yet set not up opposite Altars to the Altars of those Wicked Priests, nor Invaded their Office.

The Preface. xli

So that were our Dissenters such Prophets as they call themselves, yet this wou'd give them no Authority to set up Opposite Altars to their Bishops.

Corruptions in the Church are better Amended, by living in the Communion of the Church; and There, by Exhorting, Admonishing, and shewing Good Example, to Reclaim: Than by open Desertion, to set up Opposite Factions, which Heightens the Animosities, Embitters the Spirits, Renders them Deaf to one anothers Advices; and oft poceeds to Blood and Slaughter; which lays waste whole Kingdoms; and gives the Enemy the greatest Opportunity to sow his Tares in the Heat and Confusion of Schism and Rebellion: Which we sadly Expeienc'd in the late Bloody Revolution of Forty One: Wherein (besides the Murther of the King,
De-

Destruction of many Noble Families; the Havock and Desolation of Three Flourishing Kingdoms) there Arose Thirty or Forty different and opposite Sects and Heresies, more Abhorrent to the Presbyterians (who Begat them, and begun that Rebellion) than Episcopacy it self, against which they first took Arms. These, like the Spawn of the Viper, Eat into the Bowels of their Mother, and destroyed Her, who gave them Birth. So much did the Remedy prove worse to her than the Disease! I wish that They, that We, that All may take warning. That, instead of wild Enthusiasm, we may come to learn the Sobriety of Religion: In which let us Heighten our Zeal and Divine Enthusiasm, to Adhere strictly to the Reveal'd Rule of Scripture. To have a Flaming Charity for the Good of the Body, and the Unity of the Church

The Preface. xxxxi

Church. *That our Enthusiasm may tend to Heal, and not to Divide. To Advance the Glory of God, and to Humble our selves, in our own Conceits. That we may be willing Chearfully to submit our selves to our Superiors both in Church and State. And not be so apt to Judge others, as to Censure our selves. And then, tho' we had different Opinions, yet we shou'd have no Schism. We should live together as Members of the same Body, that tho' one were more Honourable or Useful than another, yet there wou'd be no Strife, no Emulation, but which shou'd Exceed most in mutual Good Offices, and Care for the whole; such a Heaven we shou'd see, if we had no Schism: And we had had no Schism but for Enthusiasm: And there is no Enthusiasm, where there is not Pride: Which being Dress'd in the Garb and Guise of Humility, is Literally the Devil*

xliv **The Preface.**

Devil *Transform'd into an Angel*
of Light, and then *He is most a De-*
vil, because he can most Deceive.
This is The Snake in the Grass,
which I have Endeavour'd to discover:
Pray God Accept my Labours, and
make them useful to my Brethren.

An Account of the Second Edition.

IN the First *Edition*, the *Preface* was an *Eye-Sore*, because of its *Length*, unproportionable to the *Book*. But there was a greater Fault than that, for many things in the *Preface* did belong to the *Heads* which were in the *Book*; but coming to my knowledge, after the *Book* was *Printed*, by my further Perusal of the *Quakers Writings*, I put them into the *Preface*, which was wrote Last, whereby the *Proofs* lye at a distance from one another, and lose much of their Force, which I have Mended in this *Second Edition*: And have melted the *Preface* into the *Book*; and digested the whole into a better Order than it was before.

I have likewise made several *Additions*: which will render this, in a manner, a New Work; with some notice taken obiter of *George Whitehead's Answer*.

I know that an Excuse is thought by by some more Incumbent, for making
any

any *Alterations* or *Additions* in a *New Edition*. Or, at least, for not putting all the *Additions* by themselves; that those who have the *First Edition* may supply themselves, without Buying the Book a new. But this not being an *Addition* to the *Building*, but Pulling down the whole, and Rearing it in a new Form, that cou'd not be observ'd. And some may have the Curiosity to compare Both together, and pass their Judgment upon the Skill of the Architect : For few *Models* please *All*. However, in sure *Thorny Rugged Grounds* as the *Quaker-Writings* (whose Sense it is harder to find out, than to Confute) it may be Excus'd, if, upon the second *Revise* I find some *Weeds* that I had Pass'd before. And it may be thought I have Learn'd the Language a little more perfectly : For really to understand the *Quaker-Cant*, is Learning a new Language ; they take not Words in the *Common-Meaning*, but have a *Secret Sense* of their own ; and a little time will not make a *Stranger* Master of it. Upon the whole, I have done as well I can. And let the Reader be as Favourable as he can.

T H E

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An

THE
SNAKE in the Grass, &c.

A N
INTRODUCTION,

Shewing the design of the following
Work: With a just Comparison 'twixt
the *Quakers* and *Muggletonians*.

THE Controversie with the *Quaker*
Dissenters, has not been pursu'd by
the *Church of England* with the like
Zeal and Pains as those against the *Presbyteri-
ans*, *Independents*, and other *Dissenters*; because
the *Quakers* were not so Considerable, either
for their *Learning*, or for their influence upon
the Publick *Revolutions*, which the others caus'd
both in *Church* and *State*.

But their Numbers (increas'd by being neg-
lected) are now become *Formidable*; chiefly
for the many *Souls* Seduc'd by them; they not
only swarm over these Three Nations, but
they Stock our *Plantations* abroad.

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lected) are now become *Formidable*; chiefly
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they Stock our *Plantations* abroad.

It is wholly for the love of *Souls* that I have enter'd into this *Controversie*. And therefore, to do Right to All, I have made a Distinction between them, in the very *Title*.

I name many of their *Principal Leaders*; because I have great Charity for the generality of the Ignorant sort of them, some of whom I know to be very *Honest* and *Well-meaning* Men, and *Devout* in their way, and who suspect nothing of the *Depth* of that *Mystery of Iniquity*, wherein they are *Blindly*, and *Implicitly* led. And therefore it is chiefly for the sake of these that I detect the *Errors* of their *Leaders* and *Ministers*, that they may, now at length, if it be the Will of God, recover themselves out of the *Snares* of the Devil, wherein they are taken *Captive* by him at his will.

Secondly, I name the *Subtily* of these *Rab- bies* of the *Quakers*: For, tho' they are generally thought the most *Ignorant* and *Contemptible* Sect amongst all our *Dissenters*; and therefore are most neglected by us, yet, since I have perus'd their *Books*, and *Convers'd* with some of them, I have much alter'd my *Opinion* as to that.

I find them to Inherit the *Hypocrisie* as well as *Heresie* of the *Arians* and *Socinians*, who were the most *Subtile* and hardest to be Detected, of any of the *Christian Hereticks*. And the *Quakers* do defend themselves with the same *Distinctions*, and even add to their *Arts*, as you shall see.

But they are now at a very hard Lock. For many of them have really gone off from that height of *Blasphemy* and *Madness* which

was

was Profess'd among them at their first setting up, in the Year 1650. and so continu'd till after the Restauration *Anno* 1660. since which time they have been coming off by degrees; especially of late, some of them have made nearer Advances towards Christianity than ever before: And among them the Ingenious Mr. Penn has of late refin'd some of their gross Notions, and brought them into some Form, has made them speak *Sense* and *English*, of both which *George Fox* (their First and Great Apostle) was totally Ignorant, as you will see in the few Quotations, which I have Transcrib'd out of his *Great Mystery* in his own words. But so wretched is their State, that tho' they have, in a great measure, Reform'd from the Errors of the Primitive *Quakers*, yet they will not own this; because, as they think, it wou'd Reflect upon their whole Profession, as indeed it does, and Argues that their Doctrine was Erroneous from the Beginning; and their Pretence False and Impious, upon which they first left the *Church*, and run into *Schism*: Therefore they endeavour, all they can, to make it appear that their Doctrine was Uniform from the Beginning, and that there has been no Alteration; and therefore they take upon them to defend all the Writings of *George Fox*, and others of the first *Quakers*, and turn and wind them, to make them (but it is impossible) agree with what they Teach now at this day.

On the contrary, they have, by these Arts brought back their *New Reformation* to the *Old Standard*; and while they wou'd *Reconcile*, they, in effect, *Justifie* and still *Maintain* their first *Blasphemous Pretences*; only have Dress'd and Couch'd them more *Craftily*, which is more *Wickedly*.

Therefore to rid them out of their Difficulty, I wou'd persuade them, openly and above-board to Renounce *George Fox* and their first *Reformers*, and all their *Blasphemous* and *Heretical Doctrine*.

Which whoever refuses to do, must be concluded to remain still in that *Root of Bitterness*, and *Bond of Iniquity*.

For this Reason I have taken my Rise from the Writings of *George Fox*, and others of their *Scribes*; and shewn the little pretty Distinctions, which the *Modern Quakers* make use of, to Cover, Palliate, and Reconcile those *Doctrines of Devils* at first taught by them.

And I hope, I have perform'd thus much, That our present *Quakers* must either plainly Renounce *George Fox*, and other their *Original Rabbi's*; or otherwise that they are not to be believ'd in that fair Face which they, at present, wou'd put upon their *Doctrine*.

There is nothing so *Monstrous* or so *Senseless* for which excuses may not be made, and some seemingly plausible meaning put upon the grossest Absurdities.

No *Quakers* in the World do Defend themselves with greater vehemence, and self-assurance, than the *Muggletonians* do.

And

And they go (as the *Quakers* do) upon the Pretence of an *Infallible* Inspiration of the Spirit of God, or the *Light within*; and are as positive as any *Quaker* of them all.

And, I must say it, they give the same Proof for their *Extraordinary* Inspiration, as the *Quakers* do, that is, none at all, but their own Confident averring of it.

Mr. Penn, in his *Winding-Sheet*, P. 6. calls *Muggleton* the Sorcerer of our Days.

Now I would beseech Mr. Penn (who has more Wit than all the rest of his Party) to let us know what Ground he had for leaving the Church of England more than *Muggleton*? Or, than others of the *Separate Quakers* have for leaving of him, and his Party?

Or why we should trust the *Light within Him*, or *George Fox*, rather than the *Light within Lodowick Muggleton*?

Has *Lodowick* wrought no *Miracles* to prove his Mission? No more have *George Fox* or *William Penn*.

Are they very sure that they are in the Right? So is he. Are they *Schismatics*? So is he. Are they above *Ordinances*? Have they thrown off the *Sacraments*? *Muggleton* has done more: He has discarded *Preaching* and *Praying* too: For these are *Ordinances*. Is He against distinct *Persons* in the Godhead? So are They. Is He against all *Creeeds*? So are They. Does He deny all *Church-Authority*? So do They. Yet does He require the most *Absolute* Submission to what *Himself* teaches? So do They. Does He make a *Dead Letter* of the

Holy Scriptures, and Resolve all into his own Private Spirit? So do *They*. Do's *He* Damn all the World; and all since the *Apostles*? So do *They*. All which will be shewn at large in what follows. These are *Twin-Enthusiasts*, both born in the Year 1650. (for then it was *Atuggleton* says he got his Inspiration) and have proceeded since upon the same main Principle, tho' in some particulars, they have out-strip'd one another, and Persecute one another, as if they were not Brethren: But tho' like *Sampson's* Foxes, they draw two ways, their Tails are joyn'd with Fire-brands, to set the Church in a Flame.

It will be proper, in this place, once for all, to obviate a Prejudice, which some may take at a little *Raillery* I am fore'd to now and then, in Answer to such *senseless* Arguments and Pretences, as deserve no otherwise to be Confuted: For there are some things so very *Ridiculous*, that a *serious* Disputation against them would appear no less *Ridiculous*.

S E C T.

S E C T. I.

*Concerning the Quakers Notion of the
Light within.*

THIS *Light* the Quakers say is, *That Light which Lighteth every Man that cometh into the World.* And therefore they say, that every Man in the World has it. They do not call it *Natural Reason* or *Conscience*, but a *Divine Light* sent in upon the *Conscience*. It is not *Conscience*, says George Fox, in his *Great Mystery*, p. 309. And thus far we will not Quarrel with them. For we doubt not, that there is an Influence from Above, as of the Sun upon all the *Earth*, so of the *Holy Spirit of God*, shining upon the *Consciences* of the most *Profligate*, at some times, till, by their repeated Provocations, they have banish'd that *Holy Spirit* from Hearts wholly polluted: And yet His Goodness does not refuse to visit them many wonderful ways, calling them both by His *Mercies* and *Judgments* to *Repentance*, while there is *Life* or *Hopes* left; inasmuch, that whosoever *Perishes* will be *Self-Condemed*, and see the Cause of his *Damnation* to lie wholly at his own Door.

And this Notion of the *Light within*, as a Ray only, or *Illumination* from the *Holy Spirit*, the Ingenious Mr. Penn has let us see, in some

of his late Books, to draw us insensibly off the Scent of the *Quaker* Notion of the *Light within*, which is advanc'd by their first Apostle *George Fox*, and the rest of his Herd. And that is, to make this their *Light within*, not only an *Inspiration* or *Illumination* sent from God, but to be it self the *Essential God* and *Christ*.

This *Light* or *Christ*, they suppose to be oppos'd or resisted in the *Hearts* of other Men, but to *Live* truly in *Themselves*. And from hence, (O *Blasphemy* to repeat it!) they call their *Souls* a *Part* of *God*, of His *Being* and *Essence*; that they are *One* *G. Fox's Gr. My-* *Soul* with *God*; and therefore, p. 29, 90, fore that their *Soul* is *Insi-* 91, 100, 207, *rite*, and that *in its self*, with- 229, 273, 282. out *Beginning* or *Ending*; and that *God* is not *distinct* from his *Saints*, as you will see in the *Pages* quoted in the *Margin*. But I shall have occasion to explain them more at large hereafter; therefore I set not down the *Quotations* now at large. This monstrous Notion of *The Light within*, is the Ground and *Foundation* of all their other *Errors* and *Blasphemies*; hence they assume the Name of *Christ* to themselves, and say, that it belongs to *Them*, to every *Member*, as well as to *Christ* the *Head*, as well as to that *Man Jesus*: They make themselves *Equal* with *God*, *Infallible*, and *Perfectly Sinless*, as *He* is. They laugh at us for confessing our selves to be *Sinners*, or praying to *God* for *Mercy*. *Alas*

poor Souls ! (says Mr. Penn of the Church of England) are you not at **Have** Mercy upon us miserable Sinners, there is no Health in us, from Seven to Seventy? And for this he upbraids the Church of England as opposers of Perfection.

In his Truth Exalted, Re-printed at London, 1671. p. 8, and 9.

Upon this account they **Reprobate and Damn** All the Christian World, from the Days of the Apostles to G. Fox. And since, All but **Themselves**. While, at the same time, they commit wild Idolatry to one another, **Worshipping** and **Adoring** one another, especially their great Fox, and other of their Rabbits, because of the **Light** or **Christ** or **God**, which they suppose to be in them; and upon that account, they bestow upon themselves the **Attributes** and **Titles** of **God** and **Christ**.

Read this

All these things I will shew in their Order. But first, let me Reason a little with them upon this Head of the **Light within**. For if **Every Man** has it (which they assert), then it is no Peculiarity to the **Quakers**. And yet upon pretence of this **Light in Themselves**, they advance **Themselves** above all the rest of Mankind; and **Damn** All but **Themselves**, as will be shewn.

Therefore their meaning must be, That none but the **Quakers** do follow this **Light**. Which they do suppose, but have yet given no proof of it, more than other **Enthusiasts**; that is, their own saying so, and being very sure of it.

How-

10 However, I would ask them this Question, Whether a Man may leave that **Light**, without **Knowing** that he does so?

If he may, then all the *Quakers* have left it for ought they **Know**.

If he cannot, then all who leave it, do it *Maliciously*. For I ask again, Whether a Man can *sin*, while he follows this **Light**? If he can, then that **Light** may lead him wrong, and so is not *Infalible*. But if he cannot *sin* while he follows this **Light**, and cannot leave the **Light** without **Knowing** of it (as in the first *Quere*) then can there be no *On* of *Ignorance*. Which is contrary to the *Law*, for their *Expiations* were appointed for sins of *Ignorance*. And it is likewise contrary to the *Gospel*; for *Christ* tells of those who **Know** not their *Masters Will*. They **Know** not what they do, said He of those who *Crucify'd* Him (*Luke* xxiii. 34.) The time shall come (said He to His *Apostle*, *John* xvi. 22) that whosoever killeth you, shall **Think** that he doth *God* service. And it is said, *2 Thess.* 2. pr. That they should **Believe** a *Lye*. *Christ* has foretold (*Mat.* vi. 23.) That the **Light** which is in some Men (that is, what they take to be **Light**) is *Darkness*. And if they be so mistaken, How great is that *Darkness*?

But there can be no such *Mistake*, as our *Sevour* supposes, if the **Light** within be *Infalible*; and that every *Man* has it; and that no *Man* can leave it, without **Knowing** of it.

Yet

Yet St. Peter says to the Jews who Crucify'd Christ, *I Wot that through Ignorance ye did it,* Acts 3. 17. And St. Paul says, *1 Cor. 2. 8. That had they known it, they would not have Crucify'd the Lord of Glory.*

There is no doubt but these Jews who Crucify'd Christ, and St. Paul too while he was a Persecutor, did Think that they follow'd their Light within. Therefore a Man may think himself in the Right, and be Mistaken, which will destroy all the Quakers certainty. Yes; a Man may Think so, and think very strongly. And yet all this may be no more than a strong Delusion.

It wou'd make one Merry (were there not too much of Tragedy in this Miserable and Destructive Error) to see what pains G. Fox takes to struggle from under this Objection.

He repeats the Professors Objections against him in these words. *The Apostle* ^{Grace M.} *(Paul) thought to do many things* ^{Part. p. 224.} *against the Church, and thought he ought to do so, and the Light within did not inform his Conscience.*

To which George Replies in these words, *Did not Christ say that it was hard for him to kick against that that prickt him, and was not that within him that prickt him?*

Here is manifest Perverting of Scripture. For Christ did not say that it was hard to kick against that that prickt him, or that any thing prickt him. The words which Christ spoke were these, *It is hard for thee to kick against the Pricks,* Acts ix. 5. That is, against the Power of Christ, which would

would be too hard for him if he strove against it; as a Man that kicks against Pricks or Goats of Iron, only hurts himself. But G. P. perverts the Text to make it bear this sense, that the *Pricks* here mention'd, were nothing else but the *Pricks* of St. Paul's own Conscience, or the *Light within* his Conscience, as the *Quakers* love to speak. But whether there was any thing of this in the Case of St. Paul, himself can best tell; who said, *Acts* xxvi. 9. *I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth.* And Chap. xxii. 3, 4. That he was not only fully persuaded, but Zealous in the Persecution of the *Christians*, exceeding mad against them, Chap. xxvi. 11. Had he then any *Pricks* of Conscience, or of his *Light within* against the Lawfulness of that wherein he was fully persuaded, and Zealous? Or could he think verily, that he ought to do such a thing, if he had had but any the least doubt or surmise against the Lawfulness of it? It will be very hard, when all this is consider'd, to make Sense of the *Quaker* Notion of the *Light within*: Against which this Instance of St. Paul (among many others) stands as an irrefragable proof.

Besides that they are in Great Confusion and Contradictions amongst themselves, concerning their Notion of the *Light within*, denying and affirming backwards and forwards, as you may see in Mr. Tho. Crisp, his *Just and Lawful Tryal of the Foxonian Quakers*, &c. Printed, 1697. from p. 111. to 115.

And now I will go on to make good the Particulars of the above Charge.

S E C T.

S E C T. II.

Of the Quakers making their Soul of the same Person and Substance with God.

THou say'st (says G. Fox to his Opponent, *Great Myst. p. 247.*) *Christ doth not Dwell in them Personally.* Doth not Christ dwell in his Saints, as he is in the **Person** of the Father, the **Substance**? Hence he makes the Soul without *Beginning* or *Ending*, and *Infinite* in it self. His Opponent had granted him in these words, p. 90. *There is a kind of Infiniteness in the Soul*; but it cannot be *Infiniteness* in it self.

Against this G. Fox Disputes, and no Kind of *Infiniteness* will serve his turn, but *Infiniteness* in himself, which is the *Infiniteness* of God alone: For he only has his Infinity in Himself; as not being given by any other. *Is not the Soul* (says G. F.) *without Beginning*? Hath this a *Beginning* or *Ending*? And is it not *Infinite* in it self, and more than all the World.

Again, says he, p. 25. *Now consider what a Condition these call'd Ministers are in: They say, that which is a Spiritual Substance, is not Infinite in it self, but a Creature.* Here he will not let the Soul be a *Creature*. His proof is in the next words, *That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, That is Infinite in it self.* I do not meddle with his *Philosophy* (which is wretched) I only shew you his Opinion, that the

the Soul is not a Creature, but Infinite, and that in it self. Which is making of it God in the strictest terms. Will you have any more of it? He makes the Soul to become one Soul with God. Christ (says he, p. 91.) brings the Soul into God, from whence it came, whereby they come to be one Soul. And p. 229. who are come up into the Bishop Christ, they are one Soul.

It is horrid Blasphemy (said Alexander Ross) to say ——— The Soul is a part of God. It is a horrid Blasphemy (reply'd G. Fox, p. 273.) to say the Soul is a part of God, for it came out of Him, and that which came out of Him, is of Him. Fox does not say that the Soul came from God, that is, that God Created it: But that it came of God, as a Part of God, of his Substance, Person, and Essence. And p. 100. Is not this of God's Being? Says he. And he Disputes against this Position, That there is no an Essential In-dwelling of the Divine Nature in God's People; and That God dwells not in the Saints by a Personal Union. Or that Christ's Person is not in Man, which is as much as to say (replies G. Fox p. 248.) as if we were not of his Flesh and Bones, and had not his Substance.

Here the Light within is not only an Illumination or Inspiration from Christ, but the very Person of Christ, his Substance, his Flesh and Bones. And he says, p. 207. That Christ is not Distinct from his Saints. That Christ is the Elect. p. 88. That the Light within is Christ. p. 310. That they who are of the Faith, are the Flesh of Christ, the Flesh of Him who Suffered. But this will come under a following Head, there-

therefore, for the present we dismiss it. Only I will tell you before I go, Mr. Penn's Excuse for G. Fox in all these particulars. He lays it upon George's extreme Ignorance. That when he said the Soul was Equal with God, by

*The Invalidity of John Faldo's Vin-
dication, &c. 1673.
p. 353.*

Equality he meant only Unity. And that when he call'd the Soul Infinite, he did not mean Infinite, but something that is not finite, or which comes to an End: And that when he said the Soul was without Beginning, and a Part of God, he did not mean the Soul, but the Breath of God, &c. He says that George observ'd no nicety of Expression, and finds great fault with those who make ill use of his Plain and Vulgar Phrases.

An indifferent Man would rather have said: *Ne sutor ultra crepidam*—— That this Fox shou'd rather have kept to his Original Trade, than to set up for Interpreting the Scripture before he had learn'd to speak Sense, or write English!

A defect in which is a strange excuse for Infallibility.

But it is just with God thus to detect such Wicked and Blasphemous Pretences, to all who are not resolv'd to shut their Eyes.

For will any one believe that that Spirit which cou'd dictate an Infallible Knowledge of the Scriptures, and of all Past and Things (as G. F. &c. pretended) cou'd not have enabled these Men to speak common sense, or to understand plain English words?

But

But there is worse than this. For when those whom *G. F.* oppos'd, spoke *Properly*, and according to the true sense of words, *G. F.* mistaking them (as *Mr. Penn* wou'd have it) *Boldly* and *Impudently* accus'd them of *Error* and *Blasphemy* for speaking the *Truth*.

Now if *G. F.* neither understood the words he spoke himself, nor what others spoke, what sort of *Infallibility* was here! Will *Infallibility* charge others with *Error*, who speak *Truth*, and express it *Properly*, because *Infallibility* wants *Sense* to understand the true use of Words!

But the truth is, all this was a *Bewildring* of *G. F.*'s, poor understanding, and not to be charg'd only (as *Mr. Penn*'s over-Charity do's) upon his *Plain and Vulgar Phrases*. For in both the Instances of the *Soul's Infinity* and *Equality* with God, the Distinctions were plainly given to *G. F.* what sort of *Infinity* and *Equality* was allow'd to the *Soul*, and he expressly disputes against such *Distinctions*, and rejects any *Limited* Sense of the *Soul's Infinity* and *Equality* with God; but will have it *Infinite* in it self, and no *Lesser* kind of *Infiniteness*, which was allow'd him: And as to *Equality* with God (which comes after to be consider'd) you will see plainly, that he wou'd not accept of being *Equal* to God in *Quality* (which was unreasonably granted by his Opponent) but excepting against that Limitation, he asserts himself to be *Equal* to God not only in *Quality*, but in *Equality*, in *Equality* it self, as his Disciple *Homgil* enforces it.

And

And this must proceed (past help of Mr. Penn, and all the World) either from a most *Impious Blasphemy*, or such an immoderate degree of *Dullness*, and lack of *Understanding*, as cou'd hardly befall any thing in *Humane Shape*, much less, any one who pretended to *Divine Inspiration*, and proudly to *Decry* and *Damn* all the World since the *Apostles* :

S E C T. III.

Of the Quakers aspiring to an Equality with God.

THIS in effect is prov'd already. But more expressly, and in very terms.

I. G. Fox's Adversary (*Gr. Myst.* p. 282.) yields to him, tho' very unreasonably, that we may be Perfect as God in *Quality*, but not in *Equality*. Against this G. Fox Disputes; and endeavours to prove that they (the *Quakers*) are Perfect as God, not only in *Quality*, but in *Equality*; for Christ (says he) makes no Distinction in his words, but saith, Be ye Perfect even as your Heavenly Father is——And, as he is, so are we, and that which is Perfect as he is Perfect, is in *Equality* with the same. And in his *Saul's Errand*, p. 8. he saith, He that hath the same Spirit that raised up Jesus from the Dead, is Equal with God.

C

He

Great Mystery, p. 248.

He Accuses Christopher Wade because he deny'd Equality with the Father, and says, All that have the Son and the Holy Ghost, have that which is Equal in Power and Glory with the Father; and this is all the Quakers say they have.

The Renowned Francis Howgil, is yet more Express in this Blasphemy, if

His works in Folio, Reprinted 1676. Entituled, The Dawnings of the Gospel-Day, p. 232.

more can be. The first thing thy Dark Mind stumbles at (says he to his Opponent Edward Dodd) is, that some have said, that they that

have the Spirit of God, are Equal with God. He that hath the Spirit of God, is in that which is Equal — And he that is joyned to the Lord, is one Spirit, there is Unity, and the Unity stands in Equality it self. Thus he, and lest you should think too little of the word Equality, he gives it you with an Emphasis. Equality it self — But he seems to come into a calmer mood, a few lines after, and says, There is Equality in Nature, tho not in Stature. But instead of bringing him off, this sets him deeper in the Mire. For, first, it is Nonsense, for whatever is Equal to God in Nature, must be so likewise in Stature, since his Nature is Infinite. And, for that Reason, secondly, making us Equal to God in Nature, is the highest Equality, it is indeed Equality it self. Which Expression Howgil repeats twice in the distance of three lines, that he might be sure of it.

For more Quotations of this sort, I refer the Reader to a Book of Rob. Gordon's, Entituled, *Christianity Vindicated*, &c. Printed in London A. D. 1671. where p. 33. you have the following sayings of the *Quakers*, viz.

The Light, the Seed within, is Christ; then, I am he that speaketh; then Hosanna: The Son is equal with the Father; I witness the Son in me, so I witness Equality with the Father: The Light in me is Christ, Christ is the Word by which the World was made; then, it was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this Prophet G. F. as is said by S. E. in his Paper Entituled, The Quakers Challenge, p. 6. Christ is the Way, the Truth, and the Life; Christ is in me, and must not be say where he is, I am the Way, the Truth, and the Life? He that hath the same Spirit that raised up Jesus from the Dead, is Equal with God: Jesus Christ the Mystery passed before, the same Spirit takes upon it the same seed, where it is manifested; as it is mentioned in G. Fox's Book Entituled, Saul's Errand to Damascus p. 7, 8.

2. Having thus shewen the Quotations of the *Quakers*, out of their Printed Books.

I will now farther prove my Charge, even in Legal Form against them by Evidence upon Oath, which you will find in a Book Printed 1653. Entituled, *A brief Relation of the Irreligion of the Northern Quakers*, &c. there p. 2. and 3. you have the Account how **George Fox** did avow himself over and over to be **Equal with God**: being asked by Dr. Marshall, in the Pre-

acc. of *Mr. Sawro, Coll. Tell and Coll. West, Justices of the Peace in the County of Lancashire, at a Private Sessions in the town of Lancaster, whether or no he was Equal with God, as he had before that time been heard to affirm: His Answer was this, I am Equal with God*

This Blasphemy hath been attested upon Oath, by the aforesaid Dr. Marshal, and Mr. Altam School Master of Lancaster, before the Justices at the last Session held at Appleby, the 8th of January 1652. and before Judge Puleston at the last Assizes held at Lancaster, the 18th of March, 1652.

Thus that Account, which was Printed soon after the said Assizes: At the same Assizes, it was prov'd against this Fox, that he had avowed himself to be the *Christ, the Way, the Truth and the Life* (Witnessed by *George Bickett and Isaac Bourn*) That he was the *Judge of the World* (Witnesses, *George Bickett, Adam Sands, Nathaniel Atkinson*) yea the *Eternal Judge of the World* (*George Bickett* Witness;) and *Mr. Sawro, a Justice of Peace, told the Judge, in the open Court, that he cou'd produce many more who cou'd Witness that G. Fox had affirm'd himself to be the Christ, &c. But the Witnesses produc'd were thought sufficient at that time. In the above Account, p. 3. it is likewise Witnessed, that James Maylor affirm'd, That he was as Holy, Just and Good, as God himself; and that James Milner in the County of Lancashire, profess'd himself to be GOD and Christ: Witnesses, Thomas Shaw, Gerard Shaw, George Inman.*

These

These Monstrous Blasphemies occasioned a Petition from the Gentlemen of that County, to the then Council of State. Which being short, I give you *Verbatim* as follows.

To the Right Honourable the Council of State.
The Humble Petition of several Gentlemen, Justices of Peace, Ministers of the Gospel, and People, within the County of Lancaster, whose Names are Subscribed.

Sheweth,

That George Fox, and James Naylor are Persons Disaffected to Religion, and the wholesom Laws of this Nation; and that since their coming into this Country, have Broach'd Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God: And have drawn much People after them: Many whereof (Men, Women, and little Children) at their Meetings are strangely wrought upon in their Bodies, and brought to Fainting, Foam at the Mouth, Roar, and swell in their Bellies: And that some of them affirm themselves to be Equal with God, contrary to the late Act, as hath been attested at a late Quarter-Sessions holden at Lancaster in October last past; and since that time, acknowledged before many Witnesses; besides many Dangerous Opinions, and Damnable Heresies, as appears by a Schedule hereunto annexed, with the Names of the Witnesses Subscribed.

May it therefore please your Honours, upon the Consideration of the Premises, to provide (as

your Wisdoms shall think fit) that some speedy course may be taken for the speedy suppressing of these Evils.

And your Petitioners, &c.

The Schedule annexed was as follows.

1. **George Fox** Profess'd and Avow'd, That he was Equal with God.
2. He Professeth himself to be the Eternal Judge of the World.
3. He said that he was the Judge of the World.
4. He said, whosoever took a place in Scripture, and made a Sermon of it, and from it, was a Conjuror, and his Preaching was Conjurorion.
5. He said that the Scripture was Carnal.

James Milner, a Follower of the said Fox professeth himself to be **GOD and Christ**; and gives out Prophecies,

1. That the Day of Judgment shall be the 13th day of November.
 2. That there shall never Judge sit at Lancaster again.
 3. That he must ere long shake the Foundations of the Great Synagogue, meaning the Parliament.
- Leonard Fell** professeth that Christ had never any Body but His Church.

Richard Huberchorn wrote that Christ coming in the Flesh, was but a Figure.

This was the Schedule. And **G. Fox** wrote an Answer to this Petition, and to every particular in the Schedule, which he Entituled, *Sau*

Erra

Errand to Damascus &c. Printed 1653. where-
in he inserts the said *Petition* and *Schedule*, out
of which I have Transcrib'd them.

And I have done it, *First* to give the Rea-
ders who are Strangers to the Proceedings of
the *Quakers*, a clearer view of them.

Secondly, To Invite all that are Curious to
Read that *Answer* of **FOR**'s *Saul's Errand*, &c.
because there is none can Imagine but that *Fox*
having produc'd so particular a Charge of
Gross and Abominable Blasphemies against
himself, and Partners, did it on purpose, that
he might the more exactly, and in terms most
Express and *Plain*, Renounce and Disown them.

And every Reader will judge it Reasonable
to conclude *Fox* and the *Foxopians* absolutely
Guilty of every part of this Charge, which
they refuse, in this their *Predication*, thus *Plain-
ly* and *Expressly* to Disclaim: Or where they
Dodge, and *Shift*, and will not give a *Direct*
and *Categorical* Answer. Because no *Innocent*
Person would desire to wave his Denial of so
Foul an *Imputation* laid upon him: But, on the
contrary, wou'd, with the greatest Earnestness,
press to be Heard; and wou'd Purge him-
self, in the *Plainest* and *Fullest* Terms he cou'd
devise, and wou'd believe that every one wou'd
think him *Guilty*, wou'd give every one leave
to believe him *Guilty*, if he gave any *Dubious*,
or *Foreign* Answers. For who will not think
him *Guilty*, who cannot be brought to Plead
not *Guilty*?

But such is the Case of Fox in his *Soul's Errand*, above-mentioned ; He does not Plainly deny the particulars Charg'd upon him, or his Followers, in the *Petition* and *Schedule*, which he Inserts. Nay, he downright owns, and justifies the greatest part of them. As their *Preter-natural Convulsions* and *Quakings*, *Foamings*, and *swellings of their Bellies*, which seiz'd them at their *Meetings*, even *little Children*, who cou'd not *Counterfeit* : and therefore was, no doubt, plain *Possession* ; but whether of a *Divine* or *Diabolical Spirit*, will be hereafter consider'd. The matter of Fact Fox owns, p. 5. and Vindicates it by the *Ecstasies* Recorded of the *Holy Prophets* of Old. But none of these ever seiz'd *little Children*. But the *Lapland Possessions* have, in those who are given up to the *Power of the Devil*, of which there are frequent Examples, in our own Countries, besides these of the *Quakers*.

Fox likewise owns the Indictment laid in the *Schedule* against *James Milner*, and justifies him, tho' he cannot deny the Fact: As for *James Milner* (says he, p. 9.) tho' his *Mind did Run out from his Condition*, and from minding that *Light of God which is in him*, whereby the *World takes occasion to speak against the Truth*, and many *Friends stumble at it*; yet there is a *Pure Seed* in him.

This *Pure Seed* is what the *Quakers* mean by the *Light within*. And which they make to be *God and Christ* : and therefore take the Name

of God and Christ to themselves, because of God's thus supposed Dwelling in them.

But by this Rule, every Man must be God, and Equal to God, as well as a Quaker, because the Quakers say, that *This Light is in every Man that cometh into the World.*

But every Man does not follow this Light. No more did James Milner, or James Naylor before mentioned, And how shall we then know that George Fox did, or any other Quaker?

What is now become of their Pretence to a sinless Condition, and to Perfection, Equaven to the Perfection of God Himself?

Milner pretended to it. They all pretend to it. And they have it all alike.

SECT. IV.

The Quakers Pretence to a Sinless Perfection.

After having shew'd the Quakers Claim to an Equality with God, to be Part of Him, of one Soul, Beings, Essence, and Person with Him, it may seem a going backward, and proving less, to say that they pretend to a sinless Perfection. For the Blessed Angels are free from sin; yet Infinitely short of being Equal to God. But because our Modern Quakers are abated some-

some-what from the loud *Blasphemies* to which they at first pretended: And now (*Moderate Men!*) are content to sit down, *Equal* only to *Angels* and *Apostles*, to be free from *sin*, *Perfect*, and *Infallible* as they; I will therefore let the Reader see their Original Pretences to this sort of *Perfection*.

I have before Quoted Mr. *Perrin* upbraiding the Church of England as Opposers of *Perfection*, and Ridiculing us for confessing our selves sinners, and imploring God's Mercy. Now hear G. F. in his *Gr. Myst.* p. 101. *It is the Doctrine of Devils that Preacheth that Men shall have sin, and be in a Warfare so long as they be on Earth. They that pretend coming to God and Christ out of Perfection, they be in the Error.* p. 111. *All who come to Christ, they come to Perfection* --- p. 231. *They attain to Perfection in the Life of God.* p. 271. *For who are Sanctified, have Perfect Unity, Perfect Knowledge, Perfect Holiness,* p. 281. *The life of the Saints is Christ, not sinfull at all.*

William Shewon (a great Quaker Preacher) in his Treatise concerning Thoughts and Imaginations, Printed 1635. p. 25. Represents a Quaker, as *Mightier* than *Moses*, *Stronger* than *Sinai*, *Wiser* than *Salomon*, and more Patient than *Job*, *Nay* farther, *Harmless* and *Innocent* as *Christ* was. And their Great Scribe, *Thomas Estwood*, in his Answer to *George Keith's* Narrative, A.D. 1696 p. 202. takes upon him to justify *George Whitehead* for denying, That there is continual need of Repentance, upon this Ground, that the Quakers are free from all sin, and therefore have not continual need of Repentance. And *Edw. Berridge*

roughs (the mighty Pillar of the *Quakers*, next to the Old Fox) determines positively, p. 32. of his Works printed 1672. *That God doth not accept of any, where there is any Failing, or who doth not fulfil the Law, and doth not answer every Demand of Justice.*

I could heap up many more Quotations to the same purpose. But these will suffice till answered. And I wou'd not cloy the Reader. Therefore I go on to the next Head, to shew that the *Quakers* do not only pretend to a *sinless Innocency*, but to the same Degree of *Inspiration*, and *Immediate Revelation*, as was given to the *Holy Prophets* and *Apostles*.

S E C T. V.

Concerning the Quakers Pretence to Immediate Revelation, equal to what was given to the Pen-Men of the Holy Scriptures.

BEfore I produce any Quotations upon this Head, let us fix the meaning of *Immediate Revelation* in this place, because they use great Fallacy about it; sometimes (when sore distressed for Proofs of such *Revelation*) they pretend to mean no more by it, than the ordinary Influences of the *Holy Spirit*, which all Good Men do experiment, in their several Degrees. And these, in some Sense, may be call'd *Revelations*,

tations, and *Immediate* too, as coming *Immediately*, that is *Directly*, from the *Holy Spirit* into our *Hearts*, as the *Sun*, by its *Rays*, shines upon the *Earth*.

But the *Holy Prophets* and *Apostles* had *Revelations* of a much higher *Degree* than this, *viz.* To foretell things to come, to work *Miracles*, to go with particular *Messages* from *God*, as *Moses* was sent to *Pharaoh*; *Abraham* commanded to *Sacrifice Isaac*, and the like *Immediate Commands*; which came not to them by *Reading*, or *Meditation*, or any *Human Means*, but *Immediately* from *God*.

And to this *George Fox* pretended, even to *outward Visions & Revelations* (as in his *Blasphemous Journal*) particularly, upon a *High Mountain* in *Yorkshire*, where he tells of his *Receiving* his *Commission* to *Preach*; and by an *outward Vision* then shewn to him, directed to go particularly to the *North*; with the vast *Multitudes* to be *Converted* by him, then *visibly* appearing before his *Eyes*. And this *Mr. Penn* sets out in great pomp, p. 29. of his *Preface* to *Fox's Journal*, which I shall have occasion to mention more fully hereafter. As likewise p. 83. of the *Journal*, where *Fox* does plainly distinguish betwixt the *Ordinary Experiences* of the *Inward Operations* of the *Spirit of God* upon our *Hearts*; and the being sent *Immediately* from *God*, with such a *Message* as the *Prophets* and *Apostles* had: And which he avers that he had. One of them (i. e. of the *Professors*, as they call their *Opponents*, says he) told me, he cou'd speak his *Experiences* as well

as I; but I told him, Experience was one thing; But to go with a Message, and to have a Word from the Lord, as the Prophets and Apostles had and did, and as I had done to them, this was another thing: And therefore I put it to them again, cou'd any of them say, he had ever had a Command or Word from the Lord Immediately at any time? These are his Words. And shew plainly what he meant by *Immediate Revelation*; and how it distinguished him from the Professors, who cou'd boast only of their *Inward Experiences*, but had no *Outward Revelations* as he had. And he vouches this, by a Company of *Vile and Senseless Miracles*, to which he pretends in his *Journal*, That he might in nothing come behind the Holy Prophets and Apostles, to whom he Compar'd and Equal'd himself.

And now having gain'd what he meant by *Revelation*, and *Immediate Revelation*, I will shew you that he attributes it not only to his own *Worthiness*, but to the *Quakers* in general. They are (says he, in his *Great Mystery*, p. 242.) in the same Power, Understanding, Knowledge, and **Immediate Revelation** from Heaven, that the Apostles were in.

Are not ye (says he to the Professors, p. 241.) in the *Presumption*, and *Usurpt Authority* to Preach, or to Teach, that have not the **Immediate Revelation**, as the Apostles had? p. 213. Thou canst not know the Scriptures, but by the same Degree of the Spirit the Prophets and Apostles had.

They

They (the Quakers p. 97.) Witness Immediate Revelation, They are come to that the Apostles was in; the Spirit of Christ, the Spirit of God, they witness Immediate Revelation, p. 153. But the rest of the World have never heard the Voice of God, nor the Voice of Christ, and have not the same infallible Spirit as the Apostles had, and no Immediate Revelation nor Inspiration as they had. p. 321 Revelation is now witnessed in our Days, as it was in the Apostles; but not amongst you, who have inwardly Ravened from the Spirit of God, which have Apostatized from the Apostles— And so you be in the Diabolical Devilish, that expects not that now, which was in the Days of the Apostles.

G. F's Answer to the Westmorland Petition, p. 30. Truth's Defence, G. F. and R. H. p. 2. 89. 204.

If ever you own the Prophets, Christ, and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

You may as well Condemn the Scriptures to the Fire, as our Queries. Our giving forth Papers, and Printed Books, it is from the Immediate Eternal Spirit of God.

You are now answered from the Mouth of the Lord.

Of their stiling their own Writings, The Word of the Lord, and denying it to the Holy Scriptures, you will see farther, Sect. VII. Concerning the Authority of the Holy Scriptures.

S E C T. VI.

Concerning the Quakers Infallibility.

THIS *Section* may seem needless, as being included in the former. For who pretend to an *Equality* with God, to the same *Immediate Revelation* which *Christ*, the *Prophets*, and *Apostles* had, must needs be *Infallible*. But I conceive it will be worth the Readers while to see how they branch it, and Descend to particular Marks and Instances of their *Infallibility*. This *Section* therefore is like opening the *Juggler's Box* — And you may expect to see *Rarities*!

1. This their *Infallibility* was *paln'd* upon them by the *Church of Rome*. Of which they were so greedy that they swallow'd it down by whole-sale; and wou'd have none of those Cautions, with which the *Church of Rome* used to Defend themselves; or else forgot them, in their Haste, and in their *Honey-Moon*, when they were *New-fangl'd*. Thus, while the *Church of Rome* plac'd their *Infallibility* only in their *Church*, or at most in the *Pope* alone, as the *Head* of it; the *Quakers* set up for it, *All*, and *every one* of them! There was an *Infallibility* for you! The *Church of Rome* had cunning *Hiding-Places*; and if you attack'd the *Infallibility* of their *Church*, they wou'd not tell you what they meant by their *Church*, nor where to find
their

their *Infallibility*: Some wou'd make you believe that it was in the *Pope*, as *Head* of the *Church*, and only Successor of *Peter*, to whom the Promises, *Super hanc Petram*, and *Tu es Petrus*, were made. But then some distinguished and said, not in the *Pope alone*, nor *always*, but only when he was in *Cathedra*; and some said that was with his *Conclave*; others said no, but only with a *General Council*. Again some plac'd the *Infallibility* in the *Council* above the *Pope*; others in the *Pope* above the *Council*; others in *neither* of them *asunder*, but only in *both together*: And lastly, some will have it none of all these ways, but say it is only to be look'd for in the *Diffusive Body* of the *Church*. And then as to the *Infallibility* it self, some tell us that it relates to *Manners* as well as *Faith*; and to *Practice* as well as *Theory*: Others will by no means admit of that; but confine it wholly to matters of *Faith*: And then it will be a long Dispute what shall be adjudg'd a *matter of Faith*, and what not, but only as *Relating to Faith*.

These are long and intricate *mazes*; and it requires no little Skill to be able to follow them through all these various Subterfuges.

But the *Simplicity* of our *Quakers* has depriv'd them of every one of these Helps. For as they place *Infallibility* in *every single Quaker*; so they confine it not to matters of *Faith*, but extend it to all *Persons* and *Things*. To know all *Mens Hearts*, and all *Things* in the *World*, by their *inward Light*, without being told by any.

I am sure, by this time, the Reader is impatient to come to the Proof, to see if it be possible for Men to be possess'd with such an incredible degree of *Enthusiasm*: And I am willing to begin, that I may no longer lie under the suspicion of *Imposing* unjustly; or, at least, of *Aggravating* any thing against them.

II. George Fox in his *Great Mystery*, p. 33. Answering this Objection, which he there repeats thus. *They say, that is another Error of the Quakers, that say, He who is not Infallible in his Judgment, when he gives Council and Advice, is no Minister of Christ.* And this Fox does not Deny, but Justifies it in these words. *Now be that is not infallible in his Counsel and Judgment, and Advice, is not he in Error? And are they Ministers of Christ that are fallible?* And again he says, p. 89. *That they can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word Ibid. p. 5. That they have the Word of God, Christ which is Eternal and Infallible, in their Heart, to judge Persons and Things.*

Thou (says he to his Opponent, p. 96.) *not being Infallible, thou art not in the Spirit, and so art not a Minister, and art not able to judge of Powers that is not Infallible, nor Magistrates, nor Kingdoms, nor Churches.*

Now which of the *Quakers* is it who have this *Spirit*, to judge thus *Infallibly* of *Persons* and *Things*, of *Powers*, *Magistrates*, *Kingdoms*, and *Churches*? And to discern *Mens Hearts*, who are *Saints*, and who *Apostates*, and that without being told by any, as G. F. ex-

presses it, without speaking ever a word?

This is told us in p. 7. of *Edward Burroughs's Epistle to the Reader of G. F's Gr. Mystery*, (which is also Printed before *Edw. Burroughs's Works*) where he says that this *Infallible Spirit* was given, To us (says he) every one of us in particular — And this **Light** gave us to discern between Truth and Error, between every false and right way, and it perfectly discover'd to us the true state of **All Things**.

And p. 862. of his Works, he says, That every true Member of the true Church — hath Certainty and Infallibility of Judgment and Discerning who are out of the Truth, and in the way of Error, and are Hereticks. And p. 861. That none can judge of *Heresie* but those who are *Infallible* in their Judgments, who have *Infallible Knowledge and Discerning*, and *Infallibility of Judgement*. This is oft Repeated in that Page, which concludes with Damning all our Laws both in Church and State, that Dare Censure any *Heresie*; and the Law-makers too, because (forsooth) None of them pretend to be *Infallible*. These are his words. So both the Law-makers, and the Judges of the Law, must be *Infallible* in Knowledge and Judgment, in this Case of *Heresie*; otherwise the Law made for that purpose, and the Judgment given by that Law, are both False and Unjust, and not according to God and his Truth, but to be justly Judged and Condemned of the Lord God in his Day and Season. This not only Dissolves our Laws, and Damns the Law-makers, but Necessarily infers the Quakers O-

pinion

pinion of their own *Infallibility*, who so frequently do Judge others of *Heresie*.

As this same *Burrough*, p. 198. of his *Works*, was told by his *Infallibility*, That to say the *Sprinkling* (as the *Quakers* disdainfully call the *Baptism*) of *Infants with Water*, is *Baptism into the Faith of Christ*; and that a *Steeple-House* is the *Church*; and that *singing David's Experiences in Rhime and Meeter*, is *singing to the Praise of God*; That these are *Damnable Heresies*, even to the *Denying the Lord that bought them*. Otherwise the *Quakers* stand *Condemned* by their own Sentence, that *The Judgment given by their Spirit*, and they themselves who give it forth, are both *False and Unjust*, and not according to *God and his Truth*, but are to be justly judged and *Condemned of the Lord God, in His Day and season*.

But they will *Risque* all this, rather than Part with their Pretences to *Infallibility*, even to know the *Thoughts* of others (which is *God's Peculiar Attribute*) and the *Inward State* of their souls with *God*.

"Thou say'st (says Fox to his Opponent, Gr. Myst. p. 107.) that the Holiest Man is not able to give an *Infallible Character* of another Man: Hast thou not in this discover'd thy self to be no Minister of Christ, or of the Spirit, who cannot give an *Infallible Character* of another Man, how canst thou Minister to his Condition? How canst thou see where he is? How canst thou see them that be turned from the *Darkness*, and that be in the *Dark-*

“ness, and distinguish the one from the other,
 “and an Holy Man from an Unholy Man, that
 “canst not give an *Infallible* Character of any
 “Mans Estate ?

And p. 94. “Have ye given your selves a
 “Name of the Church of Christ, and is there
 “not a Spirit of discerning among you ? Have
 “ye not manifested here that ye are *Harlottes*
 “from the Church of Christ the Apostles were
 “of ? And how can ye Minister or Teach Peo-
 “ple, if ye do not discern their states, how
 “they stand before God ? How can you com-
 “mend your selves to every Mans Conscience
 “in God’s sight ? How can ye present the Souls
 “of Men to God, and see not their states how
 “they are in his sight ? How came ye to have
 “Fellowship in the Spirit ? How can you
 “any Minister to the state and condition of
 “People be in, and see where they are, and
 “doth not see how they stand in God’s sight ?

Here the *Quakers* have Excluded all from
 the Church of Christ, from having any *Fellow-
 ship in the Spirit*, who have not this *Infallible* Spi-
 rit of discerning every Mans Heart.

And it is evident (as I will shew presently)
 that they did not discern *George Keith*, *Francis
 Bugg*, and many others, whom for many years
 they own’d as true *Quakers*, and some of them
 as *Ministers* among them, and boasted a long
 time in their Gifts, and thought them to be
 Principal Pillars among them, whom now they
 Villifie as *Wicked Apostates*: And therefore, by
 their own Argument, all the *Quakers* are Har-
 lotted from the Church of Christ, and have

Fellowship in the Spirit; because none of them had this Spirit of Discerning.

Pag. 105. G. Fox, condemns all Protestant Churches, as well as the Church of Rome, for want of this *Infallible Spirit*, which the *Quakers* ascribe only to themselves. These are his words.

We says he (the Pope) and you (the Protestants, whom he calls Professors) are Apostatized from the Infallible Spirit that the Apostles was in, In which we are come — For who witness these Conditions that they were in that gave forth the Scriptures, they witness Infallibility, an Infallible Spirit, which is now Possessed and Witnessed among those called Quakers, Glory to the highest for ever.

III. This is dreadfully Astonishing! But I was much more surpriz'd to find the otherwise Ingenious *William Penn* laugh at his Adversary for not being *Infallible*.

There was an Anonymous Book wrote against the *Quakers*, call'd, *Controversy Ended*; to this Mr. Penn reply'd in a Sheet of large Paper in Print, which he Entitled, *A Winding Sheet for Controversie End'd* which bears Date the 16 of the 12th Month, 1672. In the first page, he catches up the Author (whom he calls *Henry Hedworth*) for saying that he had been mistaken in the good Opinion he had before of Mr. Penn's Judgment and Conscience. *How can he chuse* (says Mr. Penn) *who denies Infallibility? But if mistaken before, why not in the Quakers now? And so ad Infinitum, being* *o Fallible.* And p. 3. Sect. 2. he vindicates —

what *George Fox* had asserted of the *Quakers* *Infallibility*; for, having Repeated these words of *G. Fox's* (which were but as an Objection against him) *How can ye be Ministers of the Spirit, and not be Infallible? And how can they but Delude the People, who are not Infallible?* He makes this Reply, *I Answer* (says he) *G. F's words stand immoveable for ever.* And he gives this strange Reason to support himself and *G. F.* For, says he, *He that is a Minister of the Spirit, is Infallibly so: And in that Ministry, is Infallible; otherwise the Spirit's Ministry is Fallible.* Which is such a Consequence as this, that if any Man, who is lighted by the Sun, stumble, or miss his way, the fault is in the Sun, which shew'd him *False Light.* What else can be the meaning of that saying, that if a *Minister* be not *fallible*, then the *Ministry of the Spirit is fallible*? To make *God* himself *Fallible*, rather than we shou'd not be *Infallible*!

But he comes quite off of this again in the next *Page* and *Section.* And this, says he *Roundly checks his* (*Henry Hedworth*, his Opponent) *saying, That I bestowed 32 pages to prove George Fox's Spirit to be Infallible; For that belongs simply to God alone, and then those that are led by it, which was my Question, and in which sense he is, and all such Persons are infallible, as he himself confesseth, p. 27. And he fool'd himself by any other Belief of us before let him look to that.*

Here *Henry Hedworth* is made *Infallible* too. Whom, in this same *Winding-Sheet* he call

a very Night-Bird, and Vagrant, Bursten'd with Folly and Revenge, a Busy-Body, Cavelling, Conceited, Proud, Wrathful, Equivocating, Slandering, Gowardly Man, &c. all which Epithets, and all the rest which the Quakers so Liberally bestow upon their Adversaries; may by this Rule, belong to George Fox, or any other Infalible Quaker.

Nay, the Devil himself is Infalible, at this rate, for he has his Knowledge as well as Being from God; Knowledge is Light: And if that Knowledge which comes from God be Infalible, then while the Devil follows that Light or Knowledge, he must be Infalible: And if this be all the Infalibility which the Quakers ascribe to themselves, it distinguishes them not from Wicked Men or Devils.

But, sure, George Fox meant something more by it, when by it he distinguish'd the Quakers from all other sorts of Men; and ascrib'd to them an Infalible Discerning Spirit, to know the Hearts of Men, without speaking ever a word.

Of which I wish Mr. Penn wou'd afford us, I will not say an Infalible, but an Intelligible, Comment; for I protest, I say not this out of any Obstincacy or Perverse Temper, but to be able to apprehend, if possible, what these Men wou'd be at: For they turn and wind this Infalibility of theirs at such a rate, that no Man can (I am sure I cannot) know what they mean by it. Sometimes it makes them as Infalible as the Apostles, nay, as Christ himself. But at other times, when they are press'd, they bring down this Infalibility to mean no-

thing in the World that does distinguish them from other Men : Tho' it was upon the pretence of this, that they did separate themselves from the *Church*, and from all other Men : For they said that they ought not to be *Subject* to, nor had need to be *Guided* by, any *Church*, who had an *Infallible Guide* within their own Breasts ; that is, each *Particular Person* for himself, as before is told.

But this pretence is now exploded by the *Separate Quakers* ; and Explain'd at some turns, by the others, as above by Mr. Penn, to mean *just nothing* ; that is, nothing which differences them from other Men ; or any thing New, or other than what all Mankind have ever acknowledg'd, to wit, That every Man's *Reason, Knowledge, Conscience, Light within*, or by whatever other Name or Names you may express it, was given him by God ; and so is an *Inspiration* or *Breathing* of *His* into our Soul. But this will no more prove it to be *Infallible*, or sufficient of it self to bring us to *Heaven*, than it will follow that Man cannot die, because God breathes into him the Breath of *Life* ; or that he is *Omnipotent*, because his *Strength* comes from God. *Omniscience* and *Infallibility* is as much God's Attribute as *Omnipotence* : And the *Strength* which God has given to our *Bodies* is as sufficient to climb up to the *Skies* as the *Wisdom* or *Light* which He has given to our *Souls* was sufficient of it self to have found out the Redemption of Lost Man, by the *Incarnation*, and *Satisfaction* of *Christ* to God's *Justice* for our Sins ;

or

or if found out, to have paid that Price; and to have accomplish'd that whole wonderful Oeconomy of our Salvation, by our own Abilities : So very *Insufficient* is the *Light within us*, even tho' follow'd to the utmost, by its own strength, to carry us to Heaven! And therefore the *Quakers* Treaching up the *Sufficiency* of the *Light within* (as all of them but the *Separatists* do) is not only highly *Dérogatory* to the *Satisfaction* paid by *Christ* for our sins : But it is *Blasphemous* in ascribing to our selves a power sufficient to work out our own *Salvation* ; whereas no *Wisdom*, less than *Infinite*, cou'd have found out the *Means*, nor *Power* less than *Infinite*, cou'd have *Effected* our *Salvation*.

And tho' we are Commanded, *Phil. ii. 12.* to work out our own *Salvation*, that is, to perform the Conditions which are requir'd on our Part. That does not make the *Lght within* the *Efficient Cause* of our *Salvation*, or give it any Title to *Infallibility*, more than *ver. 13.* of the 4th *Chap.* in the same *Epistle*, can Entitle us to *Omnipotence*, because *St. Paul* says there, *I can do all things*.

IV. But if any cou'd pretend to *Infallibility* from the Countenance of some *Texts* in *Scripture*, they will be found to have the best Title to whom the *Quakers* wou'd most unwillingly grant it. For it is written, *Prov. xvi. 10.* *A Divine Sentence is in the Lips of the King, and his Mouth Transgresseth not in Judgment.* If either *Pope* or *Quaker* cou'd shew such a *Text* for either of their *Infallibilites*, we shou'd never have done with them.

I fanſie I hear *George Whitehead* answering of this Text thus : That Kings *Lips* and their *Mouths* were only made *Infallible* by this : But that they might *Transgreſs* in their *Hearts*, and with their *Hands*, and make Signs with *Head*, *Eyes*, or *Feet*, for Unrighteous Judgments, or *Subscribe*, tho' not *Diſtate*, wicked Decrees.

If he think that this is making too bold with him, I learn'd it from himſelf in his Sheet call'd *A Charitable Eſſay*, Printed in Answer to *Fr. Bugg's New Rome Unmask'd*; there, p. 6. he Answers the before-mentioned Quotations out of *G. Fox*, that they (the *Quakers*) cou'd diſcern who were Saints, and who Apoſtates, *without ſpeaking ever a word*, and he puts it off Ingeniouſly thus, That they cou'd diſcern it by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances*. And ſo, *without ſpeaking ever a word*. What ! Do you think that the *Quakers Infallibility* is limited to *ſpeaking* only ? they can make an *Infallible* Judgment of Man's *Hearts*, and tell who are Saints and who Devils, by very *Winks* and *Glances* ! But if *Envious* and *Fallen Countenances* be ſuch ſure Marks of Devils, I wou'd adviſe ſome Friends to go to the *Dancing-School*, and learn a more Gentile and Graceful *Meen* : For it wou'd be a ſad thing to be made a Devil of, for ſcrouling down ones *Head*, or their *Hat* hanging over their Eyes !

Therefore *George* ; Hold up thy Face and look like a Man ! Come, be Brisk, and tell me,

me, by *Yea* and by *Nay*, is not this very hard Fishing for *Infallibility*? Thou and thy God-father *Fox* can know a *Saint* from a *Devil*, without *speaking*, but not without a little *Mincing* and *Prinking*; if *Thee* but once see him *Peep*, or *Trip* it through the Floor a turn or two, *Thou* couldst spy the *Cloven Foot* presently.

Alas! poor *George*! Is the *Infallible Quakers* dwindled down to a meer *Gypsie*, or *Paltry Fortune-Teller*, to nothing but a little *Skill* in *Physiognomy*!

Ah! *George*! What a blessed Spirit wouldst *Thee* have thought *Satan*, if *Thee* hadst seen him, when he was Transform'd into an *Angel of Light*!

Thou hast seen him, *George*, so Transform'd, and hast so mistaken him.

But smaller *Juglers* than he, can easily deceive these *Infallible Physiognomists*.

V. In the very Dawning of the *Quaker Light*, when their *Infallibility* was spick and span new, before those Miserable Flaws which have been since Discover'd in it, in the Year 1655. the very Year after *Quakerism* came first to *London*, there happen'd a Notorious Detection of *George Whitehead's* *Infallibility* by *Signs* and *Faces*, as well as of *George Fox's* without *speaking ever a word*.

For so it fell out, that a Precious Brother, one *Christopher Atkinson*, who wrote, *The Sword of the Lord drawn*, &c. a terrible Book! to cut down *Kingdoms* and *Churches* and *Nations* before the *Quakers*: It was he who, by his power-

powerful Preaching, Converted *John Gilpin* (hereafter mentioned) to be a *Quaker*, whom the *Devil* possessed as soon as he had done (which you will see presently from his own account of it.) This *Christopher Atkinson* was a *Quaker* of great Renown, in those their early days, an *Apostle*, *Preacher*, and *Writer* for their Cause; and mightily confirmed their Churches: Yet so it fell out (because the *Devil* wou'd have it) that he, even this same bright *Lamp*, being in Prison in *Norwich*, for the New Faith in the *Infallible Light*, prov'd Carnally Fallible in *Darkness* with a *Dear Sister*, the Maid of *Thomas Symons*, who was likewise one of the *Infallible*.

Now these put so good a Face upon the Matter, that neither by their *Lofty Looks*, *Wanton* and *Scornful Eyes*, *Envious* and *Fallen Countenances*, were they discover'd.

Nay, tho' there was some suspicion of it, and, as *R. Hubberthorne* tells some other *Infallible Friends*, *J. N. F. H.* and *E. B.* in his Letter from *Wramplingham*, Dated the 9th Day of the 5th Month, 1655. While (as *Hubberthorne* saith) in the *Wisdom of God* we were searching it out, and in his *Will*, waiting for his *Counsel*, — Yet all this notwithstanding, and that in his said Letter, he desires that *George Fox* may be acquainted with it, and names *George Whitehead* too by Name (whose Letter to the foresaid *J. N. F. H.* and *E. B.* Dated the 9th of the 5th Month, is added to the abovesaid Letter of *Hubberthorne's*, in the Co-

py which I have seen) I say, notwithstanding of all this, neither *George Fox*, *George Whitehead*, nor any other of the *Infallible Gang*, cou'd find it out, till *Christopher Atkinson*, pricked, as he said, with the stings of his own Conscience, did freely, and of his own accord, confess it, and Sign'd a Paper of Condemnation of himself for this wicked Fact, Dated in *Norwich Goal*, the 3d Day of the 5th Month, 1655. and gave it as an Act of Pennance, and of the Sincerity of his Repentance to three Friends, *John Stubbs*, *William Cotton*, and *Thomas Symons*.

But these not regarding the Sacredness of the Seal of *Confession*, or being not acquainted with it; and fearing that this wou'd be known, and so reflect upon the *In-Errable Society*; and preferring their own Honour, to the Honour of God, and the Restoring of a Laps'd Brother, did resolve to Reveal his Confession, and then Renounce him; which they did (and pretended that it was by the special Direction of God) by sending his Paper of Confession to the *Magistrates* (tho' they thought them to be the Children and Rulers of *Darkness*) which was under-written in these words.

The above-written being declar'd to me, I am mov'd of the Lord to make it known to you that are the Rulers of this City, that the Truth of God may be cleared, and he to bear his own Iniquity, who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me,
Tho. Symons.

But

But now, how do you think they contriv'd to save their *Infallibility* that they cou'd not find out this of *Christopher Atkinson*, till he told it himself?

Why! Most cleverly: As we have it in another Letter of the above *R. Hubberthorn* to *E. B. F. H. Ger. Roberts*; and the rest, from *Giffing*, the 5th Day of the 5th Month, 1655. wherein he ascribes this Confession of *C. A.* to a miraculous Force upon him from God, and against his own Will. And therefore we are left to suppose (*if we please*) that it was obtain'd by their Prayers. His words are these, *When it was intended by them (Christopher Atkinson and the Maid) to have been bid, they were forced from the Witness of God in them to declare it, and own their Condemnation.*

And here was a greater *Miracle* than if they had found it out of themselves; if they could prevail with God to force the very Guilty Parties to confess it, against their own Wills.

And therefore no thanks to them — And therefore these *Quaker Confessors* were not bound to Conceal the *Confession* which *C. A.* made to them in Prison; nor seek to Restore him, but rather to Drive him farther into Despair, by quite throwing him off, and disowning him.

There was much more tender Regard shew'd to some *Young Women*, who had given a *Confession* in *Writing* to *John Bolton* of their Frailty in the *Flesh*, as is told in *The Spirit of the*

the Hat, Printed, 1673. p. 43. but it was hush'd up, because (as the *Quaker* Author Declares) it touched many Eminent ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations: **Innocent Ladies, and Daughters of Sion.**

Instances can likewise be given of some of their *Sbe Preachers* (whom they call *Travelling Friends*) that went abroad to propagate the Faith, and to settle the Churches who got something in their Journey which made them *Propagate* and *Travail*, even according to the Letter.

It is not good Manners to name Names upon such an Occasion. Yet, if the *Friends* will plead Ignorance, something may be done for their Satisfaction. But let the shame lie at their own Door. It is but ask and have.

VI. But we may make a little more bold with the *Mens* Infallibility. And I will not go to *Mean* ones. The great *James Naylor* was brought upon his Knees before their Church, where *George Fox* Presided, to acknowledge his *Failings*. And I saw, in *George Fox's* own hand, this Sentence against *James Naylor*, viz. *Friends shall not be judged, for judging of him.* J. N. This was preserved by one present (among many others) when he wrote it. This *James Naylor* suffer'd himself to be *Hosanna'd* into *Bristol*, as *Christ* was into *Jerusalem*. And I will shew you presently, *G. Fox's* ascribing not only the *Names* and *Titles* of *Christ*, but his *Power* and *Virtue* to himself, and others, even of their
Preachers;

Preachers, Invoking and Worshipping of him, as God, in the Style and Attributes of God.

These are much more dreadful *Failings* than those (before spoke of) of the *Flesh*, than of *Hallelujah Fisher* of *W.W.* (the *Saints* know whom I mean) and several others whom I cou'd name. And I had not mention'd one single Person, if it had not been against Pretenders to *Infallibility*; which Plea leads us Naturally and Necessarily into this sort of Redargution: as giving a Man a *Fall* is the shortest and plainest Conviction that he is not *Almighty*. And I am very sure, that all the knowing among the *Quakers* will believe that it was meerly the necessity of the Argument which forc'd me to expose the *Failings* of any; for that, if it had proceeded from any Inveteracy or Malice, Catalogues might have been produc'd, instead of single Instances here set down, and those at great Distance.

But I hope what has been said will be sufficient (and then it has reach'd my Purpose) to cure Men of this most mistaken pretence to *Infallibility*; grounded upon the *Infallibility* of the Spirit of God: as if nothing cou'd proceed from *Infallibility* but what was *Infallible*; or from *Omnipotence*, but what was it self *Omnipotent*.

But tho God *Omnipotent* and *Infallible* did Create all things that are; yet there is *Weakness*, *Error*, and *Sin* in the World.

Of all which there is not any Instance so great, as of those who deny this, who are not
sen-

sensible of their own *Weakness* and *Fallibility*, but pretend to *Perfection*, and that even *fallible*.

VII. But let such consider, that it is a just Judgment from God, to give up those to follow their own Imaginations, who, of their own Heads, durst presume to leave those Guides (the *Bishops* of the *Church*) under whose Government God has plac'd them; and to rend the *Body of Christ*, by a causeless and desperate Schism.

So that even their *Error* may, in this Sense, come from *God*, that is, as a Judgment upon them.

And for this cause (says St. Paul, 2 *Thess.* 2. 11.) God shall send them strong *Delusion*, that they should believe a *Lye*. And if the Prophet be deceived (*Ezekiel* xiv. 9.) I the Lord have deceived that Prophet. And it was the Lord who put a *Lying Spirit* into the Mouths of *Abab's* Prophets, 1 *Kings*, xxii. 23. Now whether it be such a Spirit or not, which is in the Mouths of the *Quaker* Prophets, we have a plain Rule whereby to know, *Deut.* xviii. 2, 22. The Prophet which shall presume to speak a word in my Name, which I have not commanded him to speak——even that Prophet shall die. And if you say in thy Heart, how shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it *Presumptuously*; thou shalt not be afraid of him.

E

Here

Here is a plain Touch-stone which cannot be mistaken. And the case of the *Quakers* is so hard, that, if we can prove but one *False Prophet* among them, the *Infallibility* of all and every one of them must be a Deceit; because (as above-quoted out of *Ed. Burroughs*) the *Infallibility* is asserted to belong to every one of them in particular.

VIII. And the shewing their *Fallibility* upon this Topick of *Prophecy* will be a stronger Conviction than any other of their *Personal Failings*: because a *Prophet* pretends to speak from the *Mouth* of the *Lord*; and if such pretence be *False*, It renders him not only *Fallible* in the highest Sense, but a *Blasphemer*, and one whom *God* hath *Forfaken*, much more than those who *Fail* in the Common *Infirmities* of Mankind. I shall have occasion in the following Discourse to make frequent mention of the *Quaker Prophecies*: But here, in this place, let me give two or three Instances, to shew their *False* and *Wicked* Pretence to *Infallibility*. And I will not Travel far for an Example. But I will be as merciful in Exposing them as I can.*

I. Therefore, without telling Names, the *Friends* do know that there is a *Quaker* *Glover* in *Cheapside*, *London*, who had his *Till Robb'd*, and that a *Quaker Prophet* came to him, and told him he was sent from *God*, to Reveal to him, in the Name of the *Lord*, that his *Maid-Servant* (who was likewise a *Quaker*) was the Person who had Robb'd him. The *Maid*, being thus Charged, stood resolutely in asserting of her *Innocency*. But the *Prophet* ende-

your'd to bear her down by his *Prophetic* Authority; and bid her not deny it, for she was seen do it. *Who saw me?* said the Maid. The *Prophet* reply'd (with a Monstrous assurance!) *The Lord saw thee.* This prevail'd so far with the *Glover*, that he had his Maid before a *Magistrate*, who was persuaded, the more to terrifie her, to send her to *Newgate*, where she was threatned with the Irons, or put in them: But nothing cou'd extort any Confession from her and having no Evidence against her, at length she was dismiss'd from the Prison; but her Master (the *Glover*) believing the *Prophet*, turned her out of Doors.

Had that poor Maid been either *Threatned* or *Flattered* into any Confession, here had been a *Prophet* as great as *Elijah*! But however the *Prophet* stuck to his point, and those who were so inclin'd believ'd him rather than the Maid.

But (alas!) this story did not end here. For the Devil ow'd some Body a shame: And these *Quaker Prophets* resolv'd to try their hands round, since they had begun, and see if they could terrifie some or other to Confess to their *Infallibility*: and then all the Nation shou'd have been Deafened with their *Miraculous Gifts*!

In order to this, soon after the *Glover* had turn'd off his Maid, as above-said, there came to him, in the Power and Spirit of the Lord, as he Blasphemously pretended, one *John*—another *Quaker Prophet*, and told him, that as God sent *Prophets* to the Children of *Israel*, so had he even now *Prophets* among his People; that

he was a *Prophet* sent to him from the *Lord*, and did pronounce to him in the Name of *the Lord God*, that his *Apprentice*, then present, was the Person who had Robbed him. The young Man, the *Apprentice*, tho a *Quaker*, knew his own Innocence; and therefore did boldly, before his Master, confront this *Prophet*; and that with so much assurance and such Circumstances as overcame the *Prophet's* Confidence; who, thereupon, own'd to his Master and to him, that he was mistaken in the Person, for it was not the *Apprentice* who had Robb'd the *Til*. The *Glover* then ask'd the *Prophet* if he had spoke of this to any? The *Prophet* said, Yes, to one *Robert* a *Friend*, and a *Schoe-maker* in *Martins*, near *Aldersgate*. Then said the *Glover*, Thou canst do no less than to clear the *Apprentice* to him, which he promis'd to do. And away went the *Apprentice* with him, to see his Reputation vindicated. When they came there, and the *Quaker Schoe-maker* had gone with them into a Room, the *Prophet* being loath to fall to his work, sat silent, *Humming* and *Groaning*, as if moved by the Spirit, till the *Apprentice* having waited very long, informed him of the end of their coming there, and related to the *Schoe-maker* how the *Prophet* had confess'd himself mistaken in charging the Robbery upon him, and had come there on purpose to own so much before him (the *Schoe-maker*) because he had aspers'd him to the *Schoe-maker*: And therefore desired the *Prophet* to proceed, and perform his Promise. But the *Prophet* having bethought him-

self, gave no answer, but continued in his *Humming* posture — The *Shoe-maker* seeing the distress of the *Prophet*, interpos'd very seasonably, and said to the impatient *Apprentice*, *Perhaps he desireth some longer time to consider of it.* And turning to the *Humming Prophet*, said *Doest thou not John?* *Yes*, cry'd the *Prophet*, hastily, finding himself reliev'd. And the *Apprentice* was forced to return to his Master, without the satisfaction which was promised. But, on the contrary, *John the Prophet*, upon second thoughts, found it best to stick to his *Infallibility*, and therefore return'd to the *Glover*, and repeated his Charge in the Name of the Lord, against the *Apprentice*: But after this, the *Robber* was taken, Robbing a *Till* at another Shop; and among other of his *Robberies*, Confess'd that he had Robbed the *Till* of this *Glover*. Then was this *Prophet* again confounded. And nothing left to the *Friends* to salve up the Deceit of this *Prophet*, otherwise than by concealing it. But they see, it is not conceal'd; nor a great many more Instances, which, if they will join Issue upon that point, shall be produc'd.

2. But the next I shall offer now is more considerable than that of the *Glover's Prophet*; it is of a much greater *Prophet* and *Preacher* of theirs called *Salomon Eccles*: And the Proof is not Hear say, but under his own hand, in a Letter of his, which he did not send but carry, and deliver to a *Fellow Quaker* of his, one *John Story*, who was one of the Oppolers of the

Womens Preachings, and the Jurisdiction of the *Womens Meetings*, set up by G. Fox, as an *Obstacle* of *Jesus Christ*. This Letter bears Date, the 1st Day of the 1st Month, 1677. and is Printed by *Thomas Crisp* (another *Quaker* Opposer of this *Prelacy of Women* in their Church) in his *Babels Builders*, &c. the first Part. Re-printed at *London*, 1682. Where he likewise tells us that for the greater Solemnity, *Solomon Eccles* carry'd with him two eminent Friends, and Espousers of G. Fox and his Party, to be present at his delivery of his own Letter to this Back-sliding *John Story*; in which Letter, being Usher'd with so great Ceremony, after very sharp Reprehensions to the said *John*, for opposing himself to that Great Apostle G. Fox, he Denounces thus: *This is the word of the Lord* (says he) *That the Fear shalt thou* (*John Story*) *die, because thou hast taught Rebellion against the Living God.*

One then present ask'd the Prophet, what sort of Death he meant, whether a Natural or a Spiritual Death? To which *Solomon* answer'd, That *John Story* had been Spiritually dead long before (for they had Excommunicated him, with others who oppos'd the *Womens Meetings*) and that he meant it of a Natural Death. This I have from one then present in the Room. And I insert it, because some of the *Quakers* have started this Distinction, to solve the failing of *Sol. Eccles's* Prophecy, as if he had not meant it of *John Story's* Natural Death.

Note that *John Story* was at that time so very Sick and Weak, that his *Death* was expected every Day. And he himself then told *Sol. Eccles*, that he had had so bad a Night, that he did not expect to have seen that Morning's Light,

And to Men possess'd with such *Enthusiasm* as the *Quakers* are; and Languishing under the extremity of Sicknes, such a Cordial as this, administred with such Circumstances of Terror, might have wrought the Effect it foretold; which, in all probability, was *Solomon's* Design; and if he had not liv'd to see himself prov'd to be a *False Prophet*, he might have been hang'd for a real *Murderer*.

But this *John Story* liv'd about four Years after this; to the eternal Confusion of the *Quaker* pretence to *Infallibility*.

3. The third Instance I give is a Prophecy of *William Penn's*, against one *Thomas Hicks*, a *Baptist Preacher*, against whom he wrote a Book, which he Intitled, *Reason against Railing*. There p. 180. he Denounces in these words against *Hicks*, *So sure as the Lord liveth-- And I testifie to thee from the Lord's living Spirit, if thou Desist not, and come not to deep Repentance, the Lord will make thee an Example of His Fury; and thy Head shall not go down to the Grave in Peace*. Now *Thomas Hicks* did go down to the Grave in Peace, and no vilible Example of God's Fury was shewn upon him.

But *Thomas Ellwood*, in his Answer to *George Keith's Narrative of the Proceedings at Turners-Hall 11 June, 1696*. p. 218. endeavours to

Solve this, in these words, *That he (Thomas Hicks) desisted, is certain; and that he did not come to Repentance, I suppose George Keith will not adventure to say. But it is certain that Thomas Hicks did not desist Writing against the Quakers after this Prophecy of William Penn's. For he Printed an Answer to this same Book of Mr. Penn's; in the Year 1674. Intituled, The Quakers Appeal Answered; and therein he takes notice of this very Prophecy of W. Penn's against him, and exposes it. And he never shew'd any Repentance for the Opposition which he had given to the Quakers; which, had it lain upon his Conscience, we cannot suppose but he wou'd have done, especially at his Death. To which time he remain'd an Opposer of the Quakers and their Doctrine; yet notwithstanding no part of W. Penn's Prophecy fell upon him. But perhaps Mr. Penn did not mean an outward Grave, or a Natural Death, and so he may come off as well as Solomon Eccles, in the Case of John Story before-mentioned.*

4. I will close these Instances, at the present, of the proof of the *Quakers Infallibility* from their Prophecies, with that remarkable one of the Great *Edward Burroughs*. in the Time of the late Usurpation under *Oliver*, concerning the Downfal of *Rome*, which he said was then to be: And upon that account Admonished the then *Usurpers*, and that, *In the Name of the Lord, to carry their Arms into all the Popish Countries, and to set up their Standard at the Gates of Rome, as you will* find

and p. 540. of his Works; for *The Time is come* (says he) *their Church cannot stand long. And as sure as the Lord lives, so shall it come to pass,* p. 534, 536, 537.

There were many other Prophecies which they gave forth, with the same Blasphemous Assurance, against the King and his Loyal Subjects, in favour of the *Usurpers* of those Days: which, as they were Wicked to the highest Degree, and Treasonable, so were they as False, and prov'd so by the Event. But I shall have occasion to speak of these more fully, when I come to treat of the *Quakers* Loyalty: And therefore I will, for the present, leave this Head, as sufficiently proved by those Instances I have already given, that the *False Prophecies* of the *Quakers* are totally inconsistent with that *Infallibility* which they pretend to.

But that is not all. If losing their *Plea to Infallibility* were all, they wou'd still stand upon the common Level with other Men. But now it is made apparent, that that Spirit which possesses them, is the very Spirit of Lies, which is the Spirit of the Devil; and consequently that their *Light* within is *Darkness*; and then as our Saviour said, *How great is that Darkness!*

IX. O! therefore let those *Christians* beware who are led away with Pretences to the Spirit, in any Men, not only *Against* but *Beside* that which is written.

Who break the Unity of the *Church* (which *Christ* calls the tearing of his own Body to pieces) and forsake the Communion of their lawful

Lawful Bishops (whom *Christ* has left as his own immediate *Representative*; and *Vicerem*; and as the *Principles of Unity* in their *Respective Churches*) upon pretences of *Extraordinary Inspirations* in those Teachers whom they have heaped to themselves: For *Extraordinary Inspirations* are not to be Credited, unless vouch'd by *Miracles*, which God always sent to attest to his *Extraordinary Commissions*. And if they are pretended to come from *Him*, and are not, then it is a *Demonstration* that they come from the Devil.

And let us take this one Mark more to judge when such *Inspirations* are from *God*, or from the Devil.

Those from the Devil generally tend to *Schism* and *Rebellion*; as in that of *Jeroboam* and the *Ten Tribes*, who broke off from the *Priesthood of Aaron*, as well as from the *House of David*; and set up opposite *Altars* to that of *Jerusalem*.

But on the other Hand, tho' *God* sent many *Prophets* to Reprove the *Kings* and the *Priests*; yet they neither *Rebell'd* against the *Kings*, nor set up opposite *Altars* against those of those wicked *Priests*: But as they paid all Dutiful Obedience to their *Persecuting Kings*, and suffer'd *Martyrdom* under them, without *Resistance*: So did they always keep in the *Communion* of those same *Priests* whom they had Provok'd and Reprov'd, and paid all due Obedience to their *Sacred Authority*, and never wou'd Countenance any *Separate Communion* set up in *Opposition* to *Their Communion*, at the same

time that they were Denouncing the Judgments of God against them for their manifold *Sins* and *Prevarications*.

And when our Saviour himself came into the World, he did not Separate from the Publick Worship and Communion of the Jewish Church. But in the same Chapter (*Mat. xxlii.*) where he inveighs most severely against their *Wickedness*, he Guards their Authority as Sacred and *Inviolable*; and, to shew that the receiving of Christianity it self was no Exemption from paying all Obedience to them, he Commands his own Disciples, as well as the Multitude, to pay them all manner of Obedience.

Then spake Jesus to the Multitude, and to his Disciples, saying, The Scribes and the Pharisees sit in Moses's Seat; All therefore whatsoever they bid you observe, that observe and do.

And the Apostles, after our Saviour, frequented the Jewish Temple, *Luke xxiv. 53.* and observed their hours of Publick Worship; *Acts iii. 1.* Acknowledged the Authority of their High Priest, and submitted themselves to him, as to one invested with God's Commission, as to God's High Priest, even when he was judging them unjustly, and commanding them to be smitten, contrary to the Law, *Acts xxiii. 3, 4, 5.*

And they frequented the Jewish Temple, and Liturgy, tho' they had Separate Meetings for the breaking of Bread, and other Institutions of the Christian Religion, which they could not have in the Jewish Communion: From which they did not abstain, while it lasted in the

the World; that is, till the Destruction of *Jerusalem* by the *Romans*.

By all which Examples we are instructed how strongly we are to adhere to the *Publick Communion* of the *Church*; and to suspect all pretended *Inspirations* which wou'd draw us away from it.

But the *Quaker-Notion* of the *Light-within*, and their pretence to *Infallibility*, as consequential to it, does totally root up and destroy all *Church-Government* and *Order*: For if the *Light within* be *God*, it must be self sufficient, and not to need the *Rules* or *Directions* of any other. And who can *Dictate* to *Infallibility*, or pretend to *Limit* it? Upon this ground the *Quakers* broke off from the *Church*, and refus'd to be under the *Government* of any outward *Authority*, but Resolv'd themselves each into his own *Breast*, to the *Light* there *within*, and to seek no further. And thus they stood several Years in the *Infancy* of their State, till they began to grow *Numerous* and *Rich*; And then they found the same necessity upon themselves, which they had declaim'd against in others, to set up a *Church-Authority* above the *Light within* particular Persons, else All had gone into *Confusion*. Tho' this laid them under all the *Objections* they had made against the *Church*, and effectually overthrows their pretence to *Infallibility*, or the *sufficiency* of their *Light within*. Therefore I have made their *Church Authority* another *Topick* whereby to disprove, by their own *Practices* and *Arguments*, their pretended

Infallibility: And I wou'd have made a distinct *Section* of this Head of *Church-Government*; but that the Application of it being to this point of *Infallibility*, I have chosen rather to give it the last *Number* of this *Section*.

X. Concerning that *Church-Government* which is among the *Quakers*.

The *Quakers* pretence to *Infallibility* has been disprov'd, *First*; In particular Instances of several of their *Prophets*, as before is told. And the same can be done, *Secondly*, In whole *Floods* and *Parties*; for *Francis Bugg*, and many others, have come openly off from their *Communion*, after having liv'd many Years with them; and as Zealous *Quakers* as the best: But now Detect their gross Errors Publickly, and in Print. But,

Thirdly, Those among them who continue still *Quakers*, have notwithstanding joyn'd in disproving their Pretences to *Infallibility*, and discovering many other *Damnable Heresies* and *Doctrines of Devils* among them, *Denying the Lord who bought them*, &c.

From which *Diabolical Errors* *George Keith* being Converted, he has endeavour'd to strengthen his Brethren; and has gain'd many; and has Separated them in a distinct *Communion* from the other *Quakers*; who call these *Separatists*, *Apostates*, and *False Brethren* that have Erred from the Faith: And the *Separatists* say the same of Them.

Now

Now, if their above-told Pretences to *Infallibility* do hold, then it will follow that these their former Opinions, which the *Separatists* now Condemn were *True Then*, and *False Now*. Nay, that they are both *True* and *False* even *Now*; because some *Quakers* do now hold them to be *True*, and others contend as Zealously that they are *False*: Then the *Separate Quakers*, and the others do not Differ, tho' they Damn one another; nor are they *Separate*, tho' they be *Separate*. All their Contradictions must be Reconcil'd, or else it must be granted that *G. Fox*, and others, have grossly Erred, who asserted, that *They* (the *Quakers*) and every one of them in particular were *Infalible*; as above is Quoted.

And that they cou'd discern who were *True Quakers*, and who were only *False* or *Pretended* ones, without speaking ever a word. For either *Francis Bugg* (who liv'd 25 Years in their Communion, their Secretary, and a Principal Man among them) *G. Keith* (who *Sam. Jennings* tells us in his *State of the Case*, hereafter mentioned, p. 2. was 18 Years of their Communion; *Yea* (says he) *most of that time a Preacher amongst us, a Vindicator of us*) and others, were true *Quakers* or not. If not, why were they own'd as such all that time? Then neither *G. Fox*, nor any of them had an *Infalible* discerning Spirit, to which they have falsely pretended.

But if *Keith*, *Bugg*, &c. were *True Quakers*; then *True Quakers* are not *Infalible*. And then *G. Fox*, &c. (who said they were *Infalible*)

libl) were led by the Spirit of *Delusion*; and not by the Spirit of *Truth*.

But that nothing may be wanting to the full Conviction of this,

Fourthly, The *Infallibility* of the *Private Spirit*, or of each *Particular Quaker*, is now Damn'd by their *Church*; and their *Infallibility* is now Reduc'd by them (as in the *Church of Rome*, whence their first *Inspiration* came, as told before, and wherein it naturally ends) to that of their *Church*.

For Proof of this,

First, Their *Meetings* or *Churches* in *Pensylvania*, &c. in *America*, have Censured *G. Keith*, and other *Separatists* there, for not submitting to their *Judgment*, which these *Churches* have given forth against them.

This appears in the Account of the Proceedings *There* against the said *G. Keith*, &c. in the Year 1692. which was Published by *G. Keith* or some of his Party, and Printed in the Year 1693. under this Title, *New-England's Spirit of Persecution transmitted to Pensylvania, and the pretended Quaker found Persecuting the True Christian Quaker, in the Tryal of Peter Boss, George Keith, &c.*

In answer to this, was Published a Vindication of the Proceedings against *G. Keith*, &c. call'd, *The State of the Case betwixt the People called Quakers in Pensylvania, &c. in America, and George Keith, with those seduc'd by him into a Separation from them.*

This was wrote by *Samuel Jennings*, a *Quaker Justice of Peace* in *Pensylvania*, and one of the

the Prosecutors of *G. Keith* and the Separatists, and Printed at *London* in the Year 1694. To which *G. Keith* hath Printed a *Replication*, Entituled, *A further Discovery of the Spirit of Falshood and Persecution, &c.*

I will not trouble my self nor the Reader to say any thing either for or against the manner of these Proceedings of the *Old Quakers* against their *Modern Separatists*; let them implead one another as to that. All I am, at present, concern'd for, is, that their Churches have Censur'd these Separatists; and consequently given Judgment against the *Light* within *Particular Persons*; which was the *Original Pretence*, and only *Infallible Guide* of the *First Quakers*: And, upon this only ground, they exclaim'd against any Church assuming Authority over any Man's *Private Spirit*, or his *Light within*, as *Anti-Christian*, and *Diabolical*; and gave this as the Reason of their Separation from the Church of *England*: And yet now Condemn the Pretence of the *Light within* others who Separate from them.

Nay more, they flie to the *Brachium Seculare*, when it is on their side, for *G. Keith*, and other of their Separatists were try'd before *Samuel Jennings* and other *Quaker Justices of Peace*, at their Sessions in *Philadelphia*, &c. and some of them were Imprison'd for Printing and Publishing Defences for themselves, without *License* (tho it be their daily Practice in *London*, most, if not all, their Books Here being Printed without License) they Issu'd Warrants (one is inserted in the above-nam'd

nam'd Narrative, *New-England's Spirit of Persecution*, &c. p. 4.) against the Printers and Publishers of a Vindication of *George Keith* and his Separatists, Entituled, *An Appeal from the Twenty Eight Judges to the Spirit of Truth*, &c.

The Twenty Eight Judges were 28 of their Ministers, who had pass'd Sentence against *G. Keith* at Philadelphia the 20th of the 4th Month 1692. As a Person without the fear of God before his Eyes, &c. And they Published a Paper of this Judgment against him. In Answer to which came out the abovesaid *Appeal*, for which the Printer (*William Bradford*) was Apprehended and put in Prison, and his Letters seiz'd (whereby he was disabled to support his Family, and at last forc'd to quit that Country, and fled to *New-York*) and one *John Macomb* (a Taylor) was prosecuted for Dispersing one of them; his Name is inserted in the abovesaid Warrant. And *Sam. Jennings* was one of the Five Justices, who Sign'd the Warrant.

But the Pretence in the said Warrant was for Reflecting upon Their Majesties Justices of the Peace in the said *Appeal*: for some of these 28 Ministers who judg'd *George Keith*, were likewise Justices of the Peace, as the abovesaid *Samuel Jennings*, &c. Yet how severely do they inveigh against Ministers in our Church being Justices of Peace, or Secular Magistrates!

But this double Capacity of Justices and Ministers serves them in stead in other matters, as in the Case of the Sloop hereafter

mention'd. But I must not omit to acquaint the Reader that the ground of this Prosecution against G. Keith, was his Preaching *Christ without*, or a *Personal Christ in Heaven*, besides the *Light within*, which, he said, was only the *Spiritual presence of Christ*, by his *Light and Life*, in all his *Children*.

Upon this G. Keith was accus'd for Preaching *Two Christs*, i. e. a *Christ without*, besides the *Christ within*. And so, *Denying the sufficiency of the Light within*, which *Light* the other *Quakers* say is *sufficient*, without the *Personal Christ Jesus*.

This *Sam. Jennings* (after their manner of mumbling Thistles) will not *Confess*, but dare not *Deny*.

If they took no Offence at Preaching *Christ without*, and thought this not derogatory to the sufficiency of their *Light within*, Why was G. Keith accus'd for this, and nothing else? What need was there for the *Ministers of the Quakers* (as *Thomas Fitzwater*, and *Will. Stoddard*) to appear as Witnesses against G. Keith for Preaching that Doctrine, and no other, even as his Adversary *Sam. Jennings* himself gives the Account? Why was this the business of so many Meetings, and of so great numbers among them, and at last of an open Separation, if the *Quakers* do, in good earnest, believe in a *Christ without* them, or in a *Personal Christ* who suffer'd, and dy'd for us, and now Reigns in *Heaven* in the same Body? For G. Keith is not so much as accus'd for Preaching any thing else but this. And I think

as good as a Demonstration, That (however they endeavour to mince the matter) they do not Really believe in any other Saviour than their own Light within; which they call Christ, and so endeavour to amuse us.

But, Reader, take notice, that (as it is told in G. Keith's Apology abovesaid, call'd, *New England's Spirit of Persecution*, &c. p. 2. and own'd likewise by Sam. Jennings) a Meeting consisting of at least 60 Monthly Meeting Members gave Judgment, in Vindication of G. Keith, against his Accusers, T. Fitzwater and W. Stockdale, the substance of which was, That they shou'd forbear Preaching and Praying in Meetings till they had Condemned their Ignorance and Unbelief, &c. But at the next Quarterly Meeting, a Party withstood the said Judgment, and said, That the Persons being Ministers, none but them of the Ministry were fit to Judge. Which many (says the Account) thought relish'd too much of Popery. But, as above-told, after this, an Assembly of Twenty Eight of their Ministers met together at Philadelphia, and Published a Paper of Judgment against G. Keith, the 20th. of the 4th. Month, 1692. in answer to which, he Published *An Appeal from these 28 Judges to the Spirit of Truth*, &c. In Reply to which, these Ministers, being likewise Justices of the Peace, Issu'd their Warrants against the Printers, Publishers, &c. as above is told.

Here is a many-forked and involved *Infalsibility*, one Meeting Justifying, another Condemning G. Keith; and all for the very same

Doctrine. There were, in America, sixteen Meetings against G. Keith, and as many for him.

This will not only overthrow the *Infallibility* in each particular Person among them, but even of their Churches or Meetings.

However their Churches or Meetings assuming an Authority over the *Light* within particular Persons, totally destroys their Original pretence of *Infallibility* in particular Persons.

6. And besides this first Proof in Pennsylvania, there is another yet more Express and Positive, call'd, *The Barbadoes Judgment.* The Dispute was this very Point, whether they were to adhere to the Spirit or *Light* in each particular Person, or to the Judgment of their Church or Meetings. And it was resolv'd, as follows.

At a Quarterly Meeting at Ralph Fretwell's House in Barbadoes, the 23d. day of the Tenth Month, 1680.

I desire to give up my whole Concern, if requir'd, both Spiritual and Temporal, unto the Judgment of the Spirit of God in the Men and Women's Meetings: As believing it to be more according to the Universal Wisdom of God, than any particular Measure in my self, or any particulars with which the Men and Women's Meetings have no Unity.

This Judgment was subscribed by 39 Men, and 43 Women: in all, 82.

And the Party that sent the abovesaid Judgment, writes thus: *This Paper hath been Promoted in sundry Meetings since, and Subscrib'd; but some few have Refused: in Abhorrence whereof*

whereof, other Persuasions have Posted it?

This you have in *Babel's Builders*, p. 4.

7. There are further Testimonies to this in some of the *Quakers Principles*, &c. p. 14, 15. where the words of some of them are set down, as followeth.

" 'Tis true, Friends in the beginning were
 " turned to the Light in their own Conscien-
 " ces, as their proper Guide; but when it
 " pleas'd the Lord to gather so great a Num-
 " ber into the Knowledge and Belief of the
 " Truth, as were in few years gathered then
 " the Heavenly motion came upon George
 " Fox as the Lord's Anointed, as being the
 " Great Apostle of Jesus Christ; and as one
 " whom the Lord had ordained to be in the
 " place amongst the Children of Light, in
 " this our Day, as Moses was amongst the
 " Children of Israel in his Day, to set forth
 " the Methods and Forms of Church Govern-
 " ment, and to Establish Monthly and Quarter-
 " ly Meetings of Men, and of Women distinct
 " from Men; and these Meetings are since
 " called the Church; whole Counsel, Advice,
 " and Judgment (as occasion shall offer) is to
 " be submitted unto by every one who Pro-
 " fesseth himself a Member of the Church.
 " And, saith George Whitehead, We are to
 " Believe as the true Church Believes, &c.
 " *Christian Quaker* Part I. p. 9. Anno 1680.

8. I was told by one present at the
 Quaker Meeting at Radcliff on Sunday the 17th
 of February, 1694. that Mr Penn having
 Preached, and after, George Keith rising up,

and Expounding some Scripture in another manner than Mr. Penn had done, Mr. Penn stop him, and solemnly denounced these words against him, *In the Name of the Lord, I pronounce him an Apostate, over the Head of him.*

Upon which occasion, I have these few Questions to ask.

Whether this was a Sentence from Mr. Penn himself, or from their Church? If the latter, it comes in the Class just before-mentioned, of their Church-Authority over the *Light within* particular Persons.

But if the former, then here is *Private Light* against *Private Light*. And Mr. Penn will please to tell us by what Authority he Pronounc'd this Sentence against G. Keith, *In the Name of the Lord*. If by an *Ordinary Commission*, of *Succession to Christ* and the *Apostles* by *Regular Ordination*: That I should be glad to hear. But if by an *Extraordinary Commission*, such as the *Prophets* and the *Apostles* had, we wou'd d. fire such *Credentials* as they had, that is *Miracles*. Otherwise, any Reason why this is not rank *Enthusiasm*; and liable to the Sentence of those who spoke *In the Name of the Lord*, when He had not sent them.

Mr. Penn owns the *Enthusiasm*, but does not shew the *Miracles*: For he said publickly in their Yearly Meeting, in May 1695. in Excuse or Justification of his abovesaid Sentence of *Apostacy* against G. Keith, That he was then so Transported with the extraordinary Power of God upon him, that he knew not whether he was sitting, standing, or kneeling when he spoke the words.

But whether this *Enthusiasm* proceeded from *Divine*, or what other *Inspiration*, will be best known from the *Doctrine* it supported, and which was the ground of the Contest. And it was thus told to me by one who was present, *viz*

That Mr. Penn, at a former Meeting, had Explain'd this Scripture, 1 John 1. 7. *The Blood of Jesus Christ cleanseth us from all sin*; in this manner, *That the Blood was the Life, and the Life was the Light within.*

This Resolves all into the *Light within*; which (as will be further shewn) they make to be the *Archi-Type* and *Substance* of what *Christ's outward Body, Blood*, and all that he did, or suffer'd in it, were but the *Types* and *Shadow*; and so of much less *Value* and *Consequence* to our *Salvation*. But, to go on with our present matter of Fact.

At the fore-mention'd Meeting the 17th. of Feb. 169^t. G. Keith, taking occasion to Discourse upon the abovesaid Text, 1 John 1. 7. did Expound it in a quite different manner from what Mr. Penn had done (but without naming of Mr. Penn;) said, That it ought to be taken *Literally*; that it was the *outward* shedding of *Christ's Blood*, which *cleanseth from sin*; and that this was not to be Resolv'd into the *Light within*, nor to be *Spiritualiz'd* away from the *Letter*: For that this was overthrowing of the *Faith*. Upon which Mr. Penn rose up, and Interrupted him, in the middle of his Discourse (which, I am told, is contrary to the *Method* and *Freedom* of their Meetings,

and Church-Discipline) and taking it to himself, and his former Exposition of that Text, which is told above, he inveigh'd, not without great *Passion* (which he mistook for *Inspiration*) against G. Keith, concluded with the Sentence of *Excommunication* above-told; and stopping G. Keith from any Reply, immediately Dissolv'd the Assembly.

I will not here enlarge upon the Subject Matter of this Dispute betwixt them; because it will be fully Discuss'd in the following *Sections*.

But for the present, I only apply it to the point of their Church Authority, over the Light within particular Persons, which was their Original and Great Pretence.

9. There was another remarkable Instance of the opposite *Infallibilities* of their Churches, in the Contest (among other things) about the Jurisdiction of their *Women's Meetings*; of which George Fox was the Founder and Supporter. On the other side John Story (before-mentioned, against whom Sol. Eccles. Prophecies) and John Wilkinson were the chief Leaders, and many in the West-country follow'd them; but the London-Quakers adher'd generally to G. Fox and the *Women's Prerogatives*; these were the Court-Party. And these Pronounc'd and Printed a formal Sentence of *Excommunication*, Subscrib'd by Sixty Six of them, bearing Date the 12th Day of the fourth Month, 1677. against Story, Wilkinson, and the rest of the Country-Party; who (nor being us'd to give ground to the Court) return'd their Complement

plement in as Formal an *Excommunication* of these their *City-Judges*; and that they might not be behind them, their *Sentence* was Subscrib'd by *Sixty Seven* of the *Country-Party*. Concerning which I shall have further occasion to speak hereafter; but mention it in this place, as a Proof of their *Infallibility*. For all who are in *Infallibility*, must be in *Unity*. Whence it is a *Principle* of the *Quakers*, That they are all of one *Mind* and *Soul*: And in this they pretend to distinguish themselves from all other Societies of Men whatsoever; and give this of their *Unity* as a Mark of their being the *True Church*. Thus *Edward Burroughs* says, p. 462. of his *Works*, that *They (the Quakers) are of one Mind and one Soul*. And yet the abovesaid *Counter-Excommunications* stand both Un-repeal'd against one another to this Day; and the very same Division is still kept up in the opposite *Quaker Churches* of *Harp-lane* and *Grace-Church-street*; who differ upon the old Matter, which divided *Story, Wilkinson, &c.* and no other. Thus, as in *America* there were *sixteen* of the *Quaker-Meetings* for *G. Keith*, and *sixteen* against him and his Doctrine, which before is told: So now here in *England* there is *Church* opposite to *Church*; and *Excommunication* against *Excommunication*, yet both *Infallible*, both in the *Unity*; and *All notwithstanding, are of one Mind and one Soul*.

10. But there is a third *Faction* and *Church*, now set up against them, and opposite to both *Harp-lane* and *Grace-Church-street*, condemning

demning *Both* the other, and condemn'd by *Both* the other : that is, the Society of *Turner-Hall*, where *G. Keith* and his Party have set up; since the *Excommunication* of *G. Keith* by the *Yearly Meeting* in *Grace-Church-street* in *Whitsun-Week*, 1695.

Of which he has given us a full Account in Print, Entituled, *The Pretended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication given forth against G. Keith, &c.* And in another Treatise, which bears this Title, *The true Copy of a Paper given in to the Yearly Meeting of the People called Quakers---the 15th. day of the 3d. Month 1695. with a Brief Narrative of the most material Passages of Discourse betwixt George Whitehead, Charles Harghal, and George Keith, the said day, &c. Together with a short List of some of the Vice and Gross Errors of George Whitehead, John Whitehead, William Penn, &c.* Both these are Printed for *R. Lewis*, 1695. and the *Bull of Excommunication* is inserted *Verbatim*, in the first of these Accounts.

As to the *Justice* or *Injustice* of the said *Bull*, I refer the *Reader* to these two short Treatises above-mentioned.

But the use I have to make of it, is, to shew the Authority which their Church or Meetings do assume over the *Infallibility* of the Light within Particular Persons; which was the great Pretence upon which the *Quakers* first set up, and decry'd all Church-Authority as *Carnal* and *Anti-Christian*. That is (as they have

have done the Power of the *Sword*, which will be hereafter shewn) till it come into their own Hands.

For you must know, that when a *Quaker* sets up the *Infallibility* of the *Light within*, he means only within *Himself*, not within *You*, or any other: For that may be a *False-Light* and deceive *You*; but in *Me* (says the *Quaker*) it is *Infallible*, and I am sure it cannot lead *Me* wrong. And so it is, when one *Quaker's Light* does cross anothers (for cross they do) then each *Damns* the others *Infallibility*; and says, that he is *Ravened* from the true *Light*, and is not a true *Quaker*. Thus the 67 *West-Country Quakers* who *Excommunicated* the 65 *London-Quakers* for first *Excommunicating* of them, wou'd not allow them the Name of *Quakers* (as you will see hereafter) and the *Foxonian Quakers* say, that the others are not the *Quakers*, but themselves only. Each *Party* calls the other *Impostors*, *Deceivers*, *Apostates*, *Devil-Driven*, &c. And, being Men of Honour, we are bound to believe *Both* to be in the *Right*, since *Both* pretend equally to *Infallibility*.

11. There is yet a *Fourth Church* of the *Quakers*, which is worthy to be mentioned; these are call'd, *The New Quakers*, and reside mostly in *Long-Island* and *East-Jersey* in *America*. It is true, they are disown'd by all the rest; but as much disowning them. They are *Cameronian-Quakers*, and follow the *Principles* of *Quakerism* up to the height; which neither *Fox*, nor any of his Followers have done; and

and therefore are accus'd by them as Prevaricators from their own Principles. For Example, the receiv'd Notion which the *Quakers* have of the *Resurrection* (which I will shew in its place) is not that of the *Body*, but an inward rising up, or *Resurrection* of the *Light* within in the *Heart*. And therefore they say, that they have attain'd the *Resurrection* already. Pursuant to this Principle, the *New Quakers* have turn'd off their *Wives*, because *the Children of the Resurrection neither Marry, nor are given in Marriage*. And they condemn *Marriage* as of the *Devil*, because *The Children of this World Marry*. Yet they Hate not the *Women*, only would not be Ty'd to them; which made one of them, (*James Seaton*) having parted with his *Wife*, fall in League with *May Ross*; who, because, as *G. Fox* says, they were come to the State of the first *Adam*, in his *Innocency*, stript her self stark Naked, and so appear'd, saying, that it was a sign of *Guilt* to be asham'd of one Part of ones Body more than of another. But his *Wife* meeting with her, beat her so well, that tho' she car'd not for *Cloaths* as a *Covering*; yet she thought them convenient as *Armour*; which that Spark, more *Bold* than *Wife*, wanted, who, adventuring too near this *Naked Vertue*, receiv'd such a Token of her Love, as stuck to him; and gave him occasion at once to *Bemoan* and *Revenge* himself in this *Distich*, upon his *Adamical Mistress*.

In M. riam Rosam.

*Per Miriam tuam, Doleo quam vulnere Duro,
Desere famosam spinigeramque Rosam.*

These

These *New-Quakers* not only *Sing*, but *Dance* in their *Publick Meetings*; and some bring *Fiddles* for that purpose; And those who have seen them, told me, that even the *Old Women* do *Frisk* and *Vault* with that Vigour, that they must have some other help besides their own; for they *Dance* as well as *Pray* by the *Spirit*. And they can defend themselves as well by *David's Dancing* before the *Ark*, as the other *Quakers* for their *Preter-natural Quaking* and *Shaking*, from *Habakkuk's Lips Quivering*, &c.

The Ring-leader of these *New-Quakers* was one *Thomas Case*, whence the *Old Quakers* call them (in scorn) *Case's Crew*. This *Case* Preached in a *Surplice*, upon the *Bridge* at *New-York*, and asserted that he was come to *Perfection*, and cou'd *sin* no more than *Christ*; because that whatever he *said* or *did* was by the same *Spirit* which *Christ* had; which is a natural Consequence of the *Quakers* Notion of *Perfection*, before spoke of, of their being *Equal* with *God*, of the same *Substance*, *Soul*, and *Essence* with Him. And because the *Quakers* do not own any *Personal Christ*, or *Man Jesus*, now in Being, except what is within themselves (as will be shewn) and because, if so, then the *Preaching* of an *outward Christ*, now in Heaven, and to return in an *outward Bodily Appearance* to Judge the World, must be a *Doctrine* not only *False*, but of a most *Pernicious Consequence*, to make Men *Trust* to, and *Expect* such an *Outward Coming* of *Christ*, and draw them from the *Inward*, which

which is the only Coming, if this be true; therefore these New and most Genuine *Quakers* think it not enough to deny such an outward *Christ*, as the others do, but that they are obliged to Vilifie Him, and treat Him with the utmost Contempt. And I can name one, who Reasoning with one of these concerning the outward *Christ* (O horror to repeat it!), he bid that *Christ* kiss his——

I wou'd not have let the Light see such outrageous Blasphemy, but that the World shou'd know that prodigious length to which this *Quaker-Spirit* has transported some of them. And it was not behind this, which a *Quaker-Preacher* now in *London* said to one (I can produce) who was endeavouring to perswade him that *Christ* was now a Man; the Preacher reply'd, *The Man Christ, a F——rt.*

These new *Quakers* have so much Indignation against the Old ones, for not coming up to their own Principles in all things, that they used, when they met them, to throw Dust in their Eyes and Mouths, telling them that Dust was *Serpents-Meat*, and they gave them that to feed upon. This came home upon them, for calling the Holy Scriptures, Death and Dust, and *Serpents-Meat*, as you will see in the next Section: To which I now hasten, having given this short Account of these *New Quakers*, because they are not so generally known here in *England*. And they have the same, and as good a Plea to the Light within, and to *Infallibility*, as the other *Quakers* have. But if any one of the Four *Quaker Churches*

Churches above-mention'd be in the Right, all the rest are in the Wrong. And if All be Right, all are Wrong; for they all Condemn one another, and call one another by the most Malicious Names they can Invent, *Apostates, Judas's, Devils Incarnate, &c.* for they know one another best.

12. Thus tho they make their *Light* within to be *God* and *Christ* and *Infallible*, and therefore that it should not be Restrained, but that they ought to have *Liberty of Conscience*, yet do they, of all People, allow least *Liberty of Conscience* to those under their Power, and are most out of Patience at those who plead their own *Light* within, against any the most Trifling Order or Custom of their *Church*. See a Book of Mr. Penn's, wrote against some of the *Separate Quakers*, entituled, *A Brief Examination and State of Liberty Spiritual*, Printed 1681. there p. 11. he tells those *Quakers* who stuck to their own *Light* within, rather than the Orders of G. Fox and his *Church*. ' And this I affirm (*says he*) from the Understanding that I have received of God, that the Enemy is at work to scatter the Minds of Friends, by that loose Plea; ' *What hast thou to do with me? Leave me to my Freedom, and to the Grace of God in my self, and the like* — For this is the plain ' Consequence of this Plea, if any one (especially if they are but lately convinced) ' shall say, I see no Evil in paying Tythes to ' Hireling Priests, in that they are not ' Claim'd by Divine Right, but by the Civil ' Laws

' Laws of the Land. I see no Evil in Mar-
 ' rying by the Priest, for he is but a Wit-
 ' ness. Furthermore, I see no Evil in decli-
 ' ning a Publick Testimony in Suffering times,
 ' or hiding in times of Persecution, for I
 ' have *Christ's* and *Paul's* Examples. I see no
 ' Evil in Worshipping and Respecting the
 ' Persons of Men; for whatever others do,
 ' I intend a sincere Notice that I take of
 ' those I know, and have a good esteem for.
 ' Lastly, I see no Evil in keeping my Shop
 ' shut on the World's Holy-days, and Moun-
 ' days (as they call them) tho' they are ra-
 ' ther Lewdly and Superstitiously than Re-
 ' ligiously kept; for I wou'd not willingly
 ' give any Offence to my Neighbour. And
 ' since your Testimony is against Imposi-
 ' tion, and for leaving every one to the Mea-
 ' sure of the Grace which God hath given
 ' him, not only no Man hath Power to Re-
 ' prove or Judge me, but I may be as good
 ' a *Friend* as any of you, according to my
 ' Measure. And now here is *Measure* set up
 ' against *Measure*, which is Confusion it self—
 ' *Babel* indeed: This is that very Rock both
 ' Professors and Prophane, wou'd long since
 ' have run us upon, namely, That a way is
 ' hereby opened to all the World's Libertines,
 ' to plead their Light within for their Ex-
 ' cesses. Thus *Mr. Penn.* And again, p. 13.
 ' Nor is this the least Evil this Spirit of strife
 ' is guilty of, even at this day, that it useth
 ' the words *Liberty of Conscience* and *Imposi-*
 ' *tion* against the Brethren, in the same
 ' manner

‘ manner as our Suffering Friends have been
 ‘ always accustomed to intend them against
 ‘ the persecuting Priests and Power of the
 ‘ Earth.

This looks very like playing of Booty ! For
 it effectually overthrows that loose Plea (as
 Mr. Penn calls it) of the *Light* within ; to
 which he allows no sort of *Liberty*, no, not in
 the smallest Punctilio’s practis’d in their
Church, such as taking off your *Hat*, or *Bow-*
ing, which they call *Worshipping* of Men, tho
 you mean no more by it than a *sincere notice* of
 those you know, and have a good *Esteem* for :
 or shutting your Shop upon a *Holy-day*, only
 not to give Offence to your Neighbours. Or
 if your *Light* within see no Evil in paying of
Tythes, *Marrying* by a *Priest*, only as a *Wit-*
ness ; or *Hiding* in times of *Persecution*, having
 Christ’s and *Paul*’s Example for it : Yet that
 will not excuse you, tho’ you had both their
 Examples and Precepts for it ; and tho’ your
Light within be never so much convinced of it ;
 if it Thwart the Discipline or Customs of
 the *Quakers*. But what if these *Quakers*, whose
Light within shou’d allow them to take off their
Hat, or *Bow*, &c. appear’d by all other Cir-
 cumstances, to be Good, Honest, and Con-
 scientious Men ? That would not do, for Mr.
 Penn, in his *Address* to Protestants, p. 245.
 says, *Holy Living is become no Test among us,*
unless against the Liver. The Tree was once
known by its Fruit, ‘tis not so now ; the better
Liver, the more Dangerous, if not a Conformist.
 Thus he.

G

Well,

Well, But tho' they allow *Liberty of Conscience* as little as other Men, yet Mr. Penn makes a difference 'twixt them and others, in his *State of Liberty Spiritual*. Ut supra. p. 14. That they do not, as others, *Compel Conformity by worldly Violence upon the Persons and Estates of Conscientious Dissenters*. God be thanked they have not, or ever had the Power to do it here. So they may boast of their *Lenity* and *Good Nature* what they please. But they have shew'd it where they had the Power, as in the Prosecution of G. Keith; and others in *Pennsylvania* (before mentioned) where they both seiz'd *Goods* and *Imprison'd*: And Prosecuted G. Keith, for what, by their Law, was *Death*: And were going on with their *Process*, against him, when the *Government* was taken out of their hands, and Colonel Fletcher (a *Church of England Man*) made Governour there instead of Mr. Penn, who put a stop to the *Prosecution* of these *Conscientious Dissenters*; else G. Keith might not now have been alive to have given them any further *Opposition*.

But have they no *Wordly Coertion* here? Yes, beyond what the *Church of England*, or any other *Church* have in their Power. For they being mostly a *Trading People*, and chiefly amongst themselves, whoever is *Disown'd* (as they call *Excommunication*) by their *Church*, do *ipso facto* lose his *Trade* among them; and there is not one of an hundred of them, but must be thereby *Broke and Undone*. And this *Discipline* they observe so strictly, as to keep their *Subiects* more in *Awe*, than all the *Excommuni-*

nicat

nicate Capiendo's, and other objected *Severity* in our Church.

As on the other hand, the surest Method with them, for a Young Man to step into an abounding Trade, and a Rich Wife (of which there are many among so *Wealthy* a People) is to set up first for a *Preacher*; and if he happen to please, his *Fortune* is made. Of which many Examples daily occur, far beyond the much envied allowance given to the *Hirelings*, as they call our *Priests*, which is hardly sufficient to afford *Bread* to most of them. And G. E. had more *Money* at his disposal, than any *Bishop* in England; he having the Command of the *Quaker Treasury*.

But as to the Subject of *Church-Government* and *Liberty of Conscience*, which we are now upon, you will see more of it, when we come to Discourse of *Tythes*. But the use for which they are brought into this *Section*, is to shew, That, as they are Practis'd by the *Quakers*, they totally overthrow, and are altogether inconsistent, as with their *Original Pretence* of the *Sufficiency* and *Independency* of the *Light within*; so with all their Plea to *Infallibility*, upon account of the *Infallibility* of *That Light*.

XI. There is a Topick behind, which, if the former *Convince* them not, may at least *shame* them out of their vain Pretence to *Infallibility*: And that is, The Pitiful and Childish *Blunders* which are daily seen among them, some of which are mention'd in *Satan Disrob'd*, p. 29. as *Will. Penn's* Printing in his

Christian Quaker, p. 104 That Christ was Born at Nazareth, which *Thom. Ellwood* Repeats in his *Truth Defended*, p. 167. *Will. Walker's* mistaking *John XIV. 2.* In my Father's House are many Mansions, for, In my Father's House are many MANCHETS; and thence improving what *Fine Bread*, even pretty little *Manchets* were in God's House. Another Preaching upon *Paul's* being bred at the Feet of *Gamaliel*; and being ask'd, by one in the Meeting, what that *Gamaliel* was, answer'd, a Town in Judea.

The Great Fox, in his *Great Mystery*, p. 29. (for want of his Spectacles) mistaking the *Eternal Light* (of which *Mr. Baxter* wrote) for *External*, and so quoting *Mr. Baxter's* Words, and Naming the Page, where the Word is *Eternal* plainly Printed, he goes on like a *Hero*, and Hews down *Mr. Baxter* for his *External Light*, that is, *Temporal* (says Fox) and so proves that the *Light of God* was not a *Temporal Light*! And thou that saith so art in the *Delusion*, saith he to *Baxter*, who said no such thing, but the direct contrary. And who is in the *Delusion* now! Yet Fox is *Infallible* enough for all this! That wonderful Book of his affords a Great many such *Jests* as these, to Demonstrate their *Infallible*, either *Ignorance* or *Knavery*. But above all his *Battle-Door*, a large Book in Folio, in Defence of the Phrase *Thee* and *Thou*, out of several Languages, *Greek*, *Hebrew*, &c. Of which *G. Fox* understood not one Letter, yet Subscribes *G. F.* not only to the Book, but to the several Pages of this *Polyglott*. But some Friends do know

know the Jew who had *Three-Score Pounds in New Crowns* (as himself told it) out of the *Quaker-Treasury*, for helping *G. Fox's Infallibility* as to the *Hebrew*: And by the like means they procur'd the Rest. And all not two Pence to their Purpose: Only to Boast their Gift of *Tongues*! And to afford *G. F.* to say, as he does in his *Introduction* to this *Battle-Doyre*, magnificently thus. *All Languages are to me no more than dust, who was before Languages were.*

Many more the like Instances of their *Infallibility* might be produc'd, if the Reader were dispos'd to be merry. But I spare the *Friends*, and proceed.

S E C T. VII.

Concerning the Authority of the Holy Scriptures.

THe *Quakers* Notion of the *Light within* (as before explain'd) must necessarily cut off our Dependence upon the *Holy Scriptures* as a Rule either of *Faith* or *Manners*: For if that be God Himself, and makes us *Equal to God*; or, in the *Quakers* lowest Sense, as *Infallible* as the *Prophets* and *Apostles* in their Penning the *Scriptures*, then have we as sure a Rule as the *Scriptures*; and which must not yield to the *Scriptures*.

But because the *Scriptures* are often brought in Contradiction to the *Quaker-Light*, therefore they have made it their business to De-

preciate and Undervalue them, nay, sometimes
to run them down as Hurtful and Pernicious,
leading Men to the outward, from attending
only to their own Light within.

Nay, to make them False in many things,
that we may believe them, or Trust to them,
in nothing. To make their Authority doubtful,
by Disputing their Pen Men, and raising all the
Evil Suggestions that can be against them.

The Quaker's Refuge, Printed Anno 1673. p.
17. states this, as truly own'd by the Quakers,
in these words.

*Whether the first Pen-Man of the Scriptures was
Moses or Hermes, or whether both these are not
one; or whether there are not many words contained
in the Scriptures, which were not spoken by Inspira-
tion of the Holy Spirit; whether some words were
not spoken by the Grand Impostor; some by wicked
Men; some by wise Men, ill Apply'd! some by good
Men, ill Express'd; some by False Prophets, and
yet True; some by True Prophets, and yet False-*

And from these Suppositions he goes on, and
concludes that some part of the Scriptures con-
cerning the Redemption and Salvation of Man-
kind were True. And p, 18. *That the Scriptures
as above Distinguished, are a true Record, &c.*

Instead of Answering these Diabolical Sug-
gestions against the Sacred Authority of the Ho-
ly Scriptures of God, and which evidently over-
throw the Certainty of the whole; G. White-
head in his *Innocency Triumphant*, Printed 1693.
in Answer to F. Bugg's *New Rome Arraign'd*, p.
28. does own the whole, by way of an Ex-
cuse for it, and says, *That this question'd but of
some*

some words in Scripture, not all. But the *Holy Scriptures* confirming the *whole* of themselves, one part Quoting another; if the *whole* be not therefore *True*, the *whole* must be *False*.

And we must take this to be the Opinion of the *New Quakers*, as well as the *Old*, because *Now* asserted.

G. *Whitehead* endeavours to solve this, *Ibid.* p. 21. in Answer to the Quotations which *F. Bugg* had brought out of their Authors, which call'd the *Holy Scriptures* by the Wicked and Contemptible Names of *Dust, Death, Serpents Meat, &c.* *Whitehead* says that was only in opposition to those who would have the very *Paper and Ink and Characters* to be the *Word of God* and the *Gospel*: Wherein they were oppos'd (says he) *Christ being the Word, and the Gospel the Power of God which Endures for ever, which the Books and Letters or Characters cannot.*

Here *Whitehead* says that there were *some Priests in the North, in and before the Year 1653.* when those Books (which *Bugg* Quoted) were *Printed, who were thus Ignorant.* And that this was the Reason for those Expressions in these Quaker Books.

First, This had been no Reason for these Barbarous Expressions, if it had been so.

But Secondly, I will joyn Issue with *George Whitehead* upon it, that there never were such *Priests*, either in the *North*, or any where else, that were so Ignorant.

No, *George*! This is an Arrant Lye, without all doubt. Did any Man ever Think or Say that the very Material *Paper and Ink and Letters* wou'd *Endure for Ever*?

Where is now thy *Infallibility*! Where thy *Common Honesty* or *Morality*, thus grossly to belie these *Priests* as thou callest them? But they thank Thee that it was so *Grossly*, for it is so very *Ridiculous*, that it is in no Man's Power to believe Thee, or that Thou canst have the least pretence to *Infallibility*, or even that Thy word shou'd be trusted in any thing that Thou averrest, when Thou darrest Print so notorious and impossible an *Untruth*. Like *G. Fox's* senseless

Replv to Richard Baxter, &c.
Great Myst. p. 302. Writing (says he) *Paper and Ink is not Infallible, nor the*

Scripture is not the ground of Faith — Your Rule, *Paper and Ink, that w'il come to Dust.*

Here I wou'd fain ask them a Question. How it comes, that since they are such bitter Enemies to the *Letter*, they yet make a Conscience of saying Thee and Thou instead of You in the Singular, because these were old *English* words in the first Translations? Is there any *Immortality* or *Iniquity* in these *Letters* Y, o, u, more than in T, h, o, u, ? And is not every Nation Master of its own Language?

Besides, these were not the words of the Languages in which the *Scriptures* were wrote. It is likely that *G. Fox*, and the rest, in the Year 1650. thought they were, and, lighting upon some old *English Bible*, took it for the *Original*. For if stress must be laid upon the *Letter*, it must be surely upon the *Original Letter* in which the *Scriptures* were wrote. And the *Quakers* may as well lay stress upon the *Latine* or *French* or *Dutch Translation* as upon the

the *English*, in this Case. How do they in other Languages make the Distinction betwixt *thou* and *you*, when *you* is us'd in the Singular Number?

Behold here, these Men whose Chief Principle it is to Decry and Damn the *Letter*, do set up, at the same time, the most *Superstitious*, and *Ridiculous* sticking to the *Letter* that ever was heard of since *Adam*, so very *Extravagant*, that, if it had *not been*, no Man cou'd have believ'd that it *cou'd have been* ! Or that any Men cou'd have made a Case of Conscience of such a senseless and insignificant Criticism ! But as the *Scorpion* is said to carry Oyl which cures its own *Venom*, so the wise Providence of God has dispos'd of most *Errors*, that they carry Contradictions to themselves in their own Bowels.

But, if the *Holy Scriptures* of God must not be call'd the *Word of God*, because they are wrote in *Letters*, why must the *Quakers* most Blasphemous and Prophane Scribbles be stil'd the *Word of the Lord* ? Even Solomon Eccles's *Lying Prophecy* before told, in his Letter to John Story. To you all, this is the *Word of the Lord*, says George Fox, of his own Writings. *Gr. Myst.* p. 225. I charge you (says he) in the presence of the Lord

God, to send this amongst all Friends and Brethren, every where, to be Read in all Meetings ; To

Some of the Quakers Principles, &c. p 4.

you all **This is the Word of God.** [G. Fox's Letter to all Friends, Printed 1671. with several Papers, &c. p. 60, 62.] the *Scriptures* are not the *Word of God.* [G. F. &c.

Fire-

Firebrand, &c. p. 159. 2d Part An. 1678.] A Printed Letter of G. Fox's, which is now lying before me, Dated at Dalston the 13th of the 10th Month, 1683. bears this Title, All Friends every where, this is The Word of the Lord unto you all. And there is a Postscript in these words, This you may read amongst the Children of the Light, and of the Day. And p. 4. of the Letter, he says, I remember, before we were call'd Quakers, as I was sitting in an House in Nottingham-shire (about the Year 1648.) the Word of the Lord came to me, and said, &c. And yet in his Great Myst. p. 246, 247. he calls it Blasphemy to say that the Scriptures are the Word of God. His words are these, They (the Scriptures) are not the Word of God, which thou (Christopher Wade) blasphemously affirmed. But (says he Jesuitically, to amuse the Reader) Christ is the Word of God. As if Christopher Wade, or any Christian had ever affirmed that the Book of Scriptures was the Word of God in the same sense as Christ; or any otherwise than as the Records of those Revelations which God, by his Holy Spirit, did dictate to the Inspired Pen-Men; But not a Living Person partaking of the Substance of the Father, like the Word Eternally Begotten! Could this George, either of these Georges, Fox or Whitehead, produce any one Man, even in Bedlam, who ever asserted this of the Ink or Paper of the Holy Scriptures!

Why then do they use this Distinction?
Against whom do they use it? Against No Body;

Body; it was only to *Shuffle* and *Cut*, to *Cover* and *Excuse* their Contempt of the *Holy Scriptures*; and, in their place, *Deifying* of their own *Spirit*, and their own *Scriptures*.

They knew that the *Holy Scriptures* cou'd not be discarded *openly* and *above Board*, nor all at once: That the World has been long in Possession of them, and of a just Veneration of them; and therefore wou'd not so easily part with them, nor accept of any *Foxes* Inspirations, instead of them: Therefore they set up a Power, like that of the *Church of Rome*, of *Infallible Interpretation* of *Scripture*: And improv'd it, as above is told, into *Immediate Revelation*, equal to that of the *Prophets* and *Apostles*. And, pursuant to this Plenitude of Power, they have taken upon them not only to *Abrogate* the most expresse *Ordinances* of the *Gospel*, and Pronounce them expir'd at their Pleasure, as *Baptism* and the *Lord's Supper*: But to set up, and Institute new ones, as the *Womens Preachings* (directly contrary to 1 Cor. xiv. 35. which suffers not *Women* to speak in the *Church*) and the *Prelacy* of the *Womens Meetings*, an Invention never heard of in the World, till *G. Fox* Cobbled it out. And they Enjoyn not these only as *Ecclesiastical Injunctions* of their *Church*; but (upon their pretence, before told, to the same *Immediate Revelation* which was given to the *Apostles*) as the Institutions of *Christ*. *Solomon Eccles*, in his Letter already mention'd to *John Story*, calls these, the *Womens Preachings* and the *Womens Meetings*, the *Great and Good*
Ordi-

Ordinance, which Christ Jesus hath set up in his Church. This is directly giving us New Scriptures, and a New Gospel. For which they will find their Reward, Gal. i. 8, 9. Rev. xxii. 18, 19.

And they having (as they pretend) the same Spirit which gave forth the Scriptures, they cannot be bound by the Scriptures, or any Command in them, unless their Spirit does Anew require the same thing which the Scripture Commands.

So that the Scripture remains of no Authority with them; because, if, what the Scripture Commands, be Anew required by their Spirit, they are bound to obey it, because required by their Spirit: But if the Scripture Command the thing, they are (by their Principles) not bound to obey it, unless it be requir'd by their Spirit Anew. Which is most effectually overthrowing the Scriptures, and resolving all into their private Spirit, or Light within. This will yet further appear in the Sections which follow: But let me first give an Authority for the last thing that I have said; and it is such a one as does astonish me; because first, it is from the Ingenious Mr. Penn; secondly, it is where he accuses others of Misrepresenting the Quakers Principles, and rescuing them from such Misrepresentations, he sets them down in their most Moderate, and, he says, True Sense. And

*Reason against Rail-
ing, 1673, P.
150. Art. 21.*

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he avers, That what was a Commandment to any Servant of God, in old time (that is, in the Scriptures) — That such are not Commandments to us, unless required by the same Spirit Anew.

And he instances in those Elementary Types, Shadows, and Figures appointed (as he says) for a season, and to pass off. These are the Sacraments of Baptism and the Lord's Supper, which he calls Elementary Types, and Figures: But that they were appointed only for a season, and to pass off, that is not to be prov'd from Scripture, which enjoyns them till Christ's coming again, 1 Cor. xi. 16. always, even unto the end of the World, Matth xxviii. 19, 20. But all this signifies nothing. These Commandments are not required by the Quaker Spirit Anew. And so they pass off.

This we are sure is not Aggravated upon them.

Indeed Mr. Penn does in the same place find fault with those who would improve this Principle of theirs, to justify Immoralists, and things inconsistent with Government; As if (says he) that Eternal, Holy, Omnipresent Light, with which we are enlightned, did not continually declare and require Just and Righteous things at our Hands.

This, with submission, instead of an Excuse, is a full Confession of the whole Charge, unless Mr. Penn can make it appear, that the Quakers, and every one of them in particular, have this Light more than other Men: Or if they

they have it, that they must necessarily be guided by it. Because otherwise, they may commit *Theft, Sacrilege, and all Immoralities* under this Umbrage: And no Command of Scripture can Restrain or Convince them, by this Latitude granted here; because if they shou'd *Enthusiastically Believe, or Hypocritically Pretend* that such Command of Scripture was not required by *their Spirit Anew*, it is *ipso facto* superseded by this Principle.

Thus it being objected to G. Fox, that one of his *Quakers* had pretended an Immediate Call from Heaven, to commit

Theft, or Robbery, and Sacrilege; in taking out of the Church an Hour Glass. G. F. does vindicate it in these Words. *And as for my being moved of the Lord to take away your Glass from you, by the Eternal Power it is owned.* And if another shou'd pretend an Immediate Call to take away the Communion Plate — for that too is put to Superstition Uses — where is the end

Some of the *Quaker* Principles, p. 8. of these loose Principles. Mr. Pennycuik can tell whether he did not sollicite G. W.

to return a Letter, which another *Quaker* had stoln, and given to him, and whether G. W. did not make this Answer, *That unless the Lord required him he wou'd not return it again.* See more of this in *Tyranny and Hypocrisy*. p. 37.

But as for things *Inconsistent with Govern-*
ment, which Mr. Penn supposes their *Light*
can never dictate, I refer him to what fol-
lows of the *Quakers* Loyalty.

These concern the *Government of the State*.
But as for *Church-Government* (which is much
more Sacred) I think Mr. Penn will not say,
but that their Principles are wholly *Inconsi-*
stent. Have they not broke off from the
Church-Government established in *England*,
and in all the *Christian World*? And do they
not pretend that their *Light* guides them in
it? Have they not by the same *Light*, Rebel-
l'd from *Episcopacy*, which they cannot deny
was in the times of the *Apostles*, and through
all Ages of Christianity to this day? If they
think this a *Light sin*, let them read the 16th
of *Numbers*, and see if the sin of *Korah* was
small? Or if it was for any thing else but
Church-Government? And St. Jude tells us,
ver. II. of those under the Gospel who pe-
rish'd in the gain-saying of *Korah*.

But if disobedience to *Church Government*
be no such great matter, why do the *Quaker-*
Church treat their *Separatists* with such violent
Fury, and strain their Invention to find
Names bad enough for them; *Devil-driven*
Dungy Gods, &c. as if already smoaking in
Hell? Why do they charge them so despe-
rately with the hainousness of *Schism*?

It is true indeed, that the *Church* cannot
subsist, more than any other Society, without
Government: But it is as true, that the *Qua-*
ker Pretence to the *Private Light* in Particular
Persons

Persons, as a *Principle* over-ruling *Scripture*, and all outward Ordinances, is *Inconsistent* to the *Government* either in *Church* or *State*, or any security from all the *Dismal* and *Enthusiastical Murthers, Rapines, and Outrage* of the *Zealots* among the *Jews*; who went upon the same *Principle*, yet shew'd no evil signs of it; nor, I do Charitably believe, had, at first, any Evil Designs, nor knew, more than *Hazael*, *2 Kings* viii. 13. whither these *Principles* would at last hurry them.

But if *Hard Words* are a *Natural Presage*, and shew an *Inward Disposition* to come to *Blows*, no People have express'd more *Vindulgence* in the *First*, nor do I believe that they are *Infallibly secur'd* from the *Latter*: But no Tempting occasion has of late offer'd it self to them. For it is a very convenient *Principle* to be protected by other *Mens Swords*, without running any of the hazard our selves; to enjoy the *Benefits* of *Peace* equally with others, and to be freed, if not from the *Charge*, at least from the *Slavery* and *Dangers* of *War*. It is good to sleep in a whole Skin. But yet if they had a *Government* of their own, they would not part, no not with a *Sloop*.

And they have shewn that no sort of People wou'd less encourage, under their own *Government*, their old pretended *Principle* of *Enthusiasm*, or the *Private Spirit*: We see how violently they now oppose it in their *Separatists*. They call any *Opposition* to the *Orders* of their *Church*, no less than *Rebellion*, and that against *God Himself*. Thus *Solomon* Eccles,

Eccles, told *John Story*, in his Letter above-Quoted, That his opposing the *Divine Right* of the *Womans Preachings* and *Womens Meetings*, set up by *G. Fox*, was *Rebellion* against the living God. (More Instances of this see in some of the *Quakers Principles*, Sect. 13.) And they make Orders in direct opposition to the *Laws*, and make it *Rebellion* against God to obey the *Laws*, as in the Case of *Tythes*. They declare all, as well *Payers* as *Receivers* of *Tythes*, to be *Anti-Christ*s, and to have deny'd *Christ's* coming in the *Flesh*. And it is at their Discretion to declare any other Injunction of the Law of the Land to be against their *Light*; and then it is *Rebellion* against God, any longer to obey the *Law*, in such a Case. So that all our *Laws* stand but at their pleasure. And if they shou'd declare against *All Laws* and *Kings* together; there is nothing excepted from the *Plenary Power* of their *Inward Light*.

Do not think these so extravagant suppositions. They have done as much as all I have said. Their Principle is Spiritualizing. And as they have Spiritualiz'd away all the *Letter* of the *Scripture*, the *Sacraments*, and *Christ's Humanity*; so have they reduc'd *Government* also, from the outward *Administration*, at least, of *Kings*, when the time was that they durst

T. C's Animadversions upon G. W's Innocency Triumphant, p. 16. and 30.

H

Speak

Some of the Quakers
Principles, Sect. 10.

Speak plain: As in Ed-
Burrough's Standard, &c.
in the Year 1658. p. 9.

The Lord is risen (says he)
to overturn, overturn, Kings and Princes,
Governments and Laws; and He will change
Times and Laws, and Governments: There
shall be no King Ruling but Jesus, nor no Go-
vernment of force, but the Government of the
Lamb. And George Fox says, There is that
Nature that would have an Earthly King to
Reign, in which Nature lodgeth the Murderer.
A Word from the Lord, p. 15. Anno 1654.
The Lord will cleanse the Land of you (Rulers,
Priests, &c.) and not any that rejects Christ shall
Rule in England. Discovery of the Enmi-
ty, p. 59. Anno 1655.

Now whether or no the Quakers do reckon
us of the Church of England to be among those
who Reject Christ, I refer to what follows.

And then, whether they think by this Rule,
that any such ought to Rule in England, I
leave to the Reader.

And then whether their Submission to such
Government, can proceed from Principle or
Necessity?

In short, Enthusiasts have no Principles.
They have no Rule but their own Fancies
(which is strongest in Mad-Men) and this
they mistake for Inspiration. And then their
Madness is at the height. And it is inco-
stant as the Wind. They know not their own
Minds. Nor can promise for themselves an
hour together. They are as dangerous as
any

any Government, as *Elephants* in an Army, who, if they turn their Heads, fall foul upon their Leaders. No *Libertines* have done greater mischief than the *Enthusiasts* : The *Atheists* and *Profligate* pursue not their *Wickednesses* with half *Their* Zeal and Fury. If the *Debauch'd* stick at nothing *Unlawful*, the *Zealot* thinks every thing he does to be *Lawful*.

And it cannot be deny'd. No *Quaker* can deny, but that the *Principle* of the *Quakers* is all *Enthusiasm*. There never was any *Enthusiasm* in the *World* that exceeded it. None that ever call'd themselves *Christians* have advanced themselves so high, to have the same *Infallible Spirit*, and *Immediate Revelation*, as the *Prophets* and *Apostles*, or as *Christ Himself*, to be *Equal* even to *God*, to be one *Person*, *Substance*, *Soul* with *God*. And I do not think that any *Human Government* can be secure of *Men*, in whose Power it is to screw themselves up to such *Blasphemous* heights of *Enthusiasm* ; and who, while they make themselves *Gods*, think their *Governours* to be *Serpents*, *Reprobates*, and *Devils*, *Ravengers* from *Christ*, and his *utter Enemies*.

I here repeat the *Caution*, which I set down at the beginning of this *Discourse*. That I do not include all the *Quakers* in this : But those only who, having seen these *Blasphemies* and *Delusions* of *G. Fox*, and other their old *Primitive Quakers*, will not *Renounce* them ; but seek to *Cover* and *Excuse* them, and pretend still to the same *Spirit* that they had.

And what that was, we shall see yet farther in the next Section.

The use I have to make of this, is not to *Upbraid* or *Expose*, but to beseech Mr. *Perry* and all the sober-minded among the *Quakers*, now at last to consider whither their strange Pretences to *Infallibility* has led them. Even from the only *Infallible Oracles* now in the World, the *Holy Scriptures*, by setting their *Light within* above the *Scriptures*; which they do, in refusing to let their *Light within* be judged by the *Scriptures*: But, on the contrary, allowing no *Obligation* which the *Holy Scriptures* have upon them, in any thing which is not likewise *Dictated* to them by their *Light within*: But thinking the *Dictates* of their *Light within* to be *Obligatory* and *Infallible*, in things wherein the *Scriptures* are silent. Alas! If that were all! Even in things where the *Scriptures* are *Repugnant*, and Command quite otherwise. But, in the Authority which they have taken over the *Letter* of the *Scriptures*, they can over-rule every Command in *Scripture*, tho' in Terms never so Positive; as in the Case of *Baptism* and the *Lord's Supper*, and many other Instances: Chiefly in that upon which I have so much insisted, because it is the Principal, their *Spiriting* away the *Letter* of the *Promised Seed*; *The* *Humanity* of *Christ*; and the *Satisfaction* *Thereby* made for our Sins; and his *Intercession*, and *Mediation* *Therein* now at the Right Hand of his *Father*; to which we *Daily* owe the *Gifts* and *Graces* of his *Blessed Spirit*.

And

And the *Adversary* cou'd never have gain'd this point upon them (which is the *Heart of Christianity*) if he had not first Dis-arm'd them of the Assistance of the *Holy Scriptures* (wherein this is so *mainly* and so *frequently* insisted upon) by persuading them to take their own *Light within* for the *Infallible Rule*, instead of the other.

And the *Devil* cannot keep his hold much longer than we shall return to the *Scriptures*, and submit to them as our *Rule*. Which we may perceive by this, That no other *Sect* amongst us, has run into this Excess of throwing off the *Humanity of Christ*, but the *Quakers*; because no other has undervalued the *Scriptures* so much as they. What other sort of Men that call themselves *Christians*, have abus'd the *Scriptures* by the contemptible Names of *Beastly Ware*, *Dust*, *Death*, *Serpents-Meat*, &c. but the *Quakers*? If they say, That this was only meant of the *Letter*; that is sufficiently answer'd before. But I have now to ask them, whether the *Letter* of their *Writings* be not as *Beastly Ware*, &c. as the *Letter* of the *Scripture*? And then, why they do not give the same *Epithets* to their *Writings*? No, no. Let them not Dissemble the matter. They know very well, that the giving of *Vile* and *Contemptible Names* to any *Writing*, can be for no other end, but to render the *Contents* of such *Writing*, not the *Letter*, *Ink*, or the *Paper*, *Vile* and *Contemptible*. And this is the Reason that they have taken such care to secure the *Honour* of their own *Writings*; not only from such

Vile Names as they bestow upon the *Holy Scriptures*, but even from such *Names* as are *Honourable* and of the *Highest Estimation* among *Human Writings*; such as *Canons* for the *Laws* of the *Church*, and *Edicts* for the *Laws* of *Emperors* and *Temporal Governments*: But these the *Quakers* think too *Mean* and *Contemptible Names* for *their Writings*; they will have them nothing less than the *Immediate Commands* of *God Himself*. And, as to themselves, they scorn the *Titles* of *Elders*, *Popes*, and *Bishops*; or, that their *Meetings* should be call'd by such *Contemptible Names* as *Courts*, *Sessions*, or *Synods*. Hear the *Order* of their *Yearly Meeting* at *London*, for the *Year 1675*. in the following words. "It is
 "our *Sense*, *Advice*, *Admonition*, and *Judg-*
 "ment, in the *Fear* of *God*, and the *Author-*
 "ty of his *Power* and *Spirit*, to *Friends* and
 "Brethren in their several *Meetings*, That
 "no such *Slight* and *Contemptible*
 "Names and *Expressions*, as calling *Mens* and
 "Womens *Meetings*, *Courts*, *Sessions*, or
 "Synods — That *Faithful Friends*
 "Papers, which we testify, have been given
 "forth by the *Spirit* and *Power* of *God*,
 "are *Mens Edicts*, or *Canons* — *Elders* in
 "the *Service* of the *Church* *Popes* and *Bi-*
 "shops, with such *Scornful* sayings, be permit-
 "ted among them; but let *God's Power* be set
 "upon the top of that *unfavorable Spirit* that
 "uses them, &c.

Here you see the *World* has no *Language*
 or *Titles* good enough for the *Quakers*, nor for
 their

their *Writings*. *Edicts* or *Canons* are too **Slight** and **Contemptible** ! *Popes* and *Bishops* are scornful sayings to them ! But while they thus vindicate their own *Honour*, and the no less than *Divine* Authority of their *Writings*, at this *Sublime* rate, They take upon them to vilifie the *Holy Scriptures* of *God*, in the most *opprobrious* and *disgraceful* Terms ! You must not call their *Writings* by such **Slight** and **Contemptible** Names, as *Canons* or *Edicts* of *Men*. But you may call the *Holy Scriptures*, by the not only much more *Contemptible* Names of *Dust* and *Beastly Ware*, but the *Cursed* Appellations of *Carnal*, *Death*, and the *Meat* of the *Serpent*, that is, the *Devil* !

Now, which of these several Treatments, do testifie the Greatest *Respect* : And whether their *Veneration* does *Hereby* appear more to the *Holy Scriptures*, or to their own *Writings*, I leave it, without more *Argument*, to the *Reader*. *Maugre* their *Thin* and *Hypocritical* Distinction of the *Letter*.

It is plain they never gave the *Scriptures* a good word, but meerly for *Popularity*, when forc'd to it, to avoid the *Odium* of the *World*. And therefore, since the Year 1660. when the *Restoration* of the *Church* and Her *Liturgie* brought the *Holy Scriptures* again into Request, the *Quakers* have been more *Pharisaically* *Civil* towards them ; and, upon some Turns, will bestow upon them the *Epithet* of *Holy* ; because it is so common in the Mouths of other *Men*.

But in all their *Preachings* and *Writings* before 1660. where ever they had occasion to name the *Holy Scriptures*, they seldom or never gave them that Epithet of *Holy*, or *Sacred*, but plain *Scriptures* at best; tho most commonly, they did not let them pass without some of their sweet Appellations, before told of, *Beastly Ware*, *Serpents Meat*, *Death*, and *Carnal*, to beget the greater Reverence for them in the People!

And it is desir'd, to Confute this Observation, that they wou'd give us what Citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the *Scriptures*, with the Appellation of *Holy* or *Sacred*, or indeed with any sort of Respect: Especially let them quote *Fox*, *Burroughs*, *Howgil*, or some of their *Principal Pillars*.

But indeed none ever have so Contemn'd and Vilify'd the *Holy Scriptures* as they have done.

One of their Mighty Prophets (before and hereafter mention'd) *Solomon Eccles*, came into the Church of *Aldermanbury* in *London*, in the time of Divine Service, all Naked, besmear'd up to the Elbows with *Excrements*; and other *Quakers* did justify this Beast, and said, That he might as well come into the Church with that *Filth* in his Hands, as the *Minister* with a *Bible*. And he was, after this, very dear to *G. Fox*, and the Companion of his Travels.

Upon

Upon the 20th of August, 1681. at the *Quaker-Meeting-House*, in *Grace-Church-street*, one, who had a greater Reverence for the Holy Scriptures than the rest, brought a Bible with him; and before the *Meeting* was gathered, or their *Preachers* come (so that it was no Disturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of *St. Luke*; so nothing particular to the *Quakers*, that they could take notice of: But it was the *Bible*! And that was a sight not us'd to be seen there, much less to hear it read; which so mov'd their Indignation, that one of the Chief of them snatch'd the *Bible* out of his Hand, and (notwithstanding of all their Meekness) thrust him (an Antient and Grave Man) all along the Gallery, down several steps. *Richard Smith* was present, and did attest it.

But that this may not seem strange to the Reader, he must know that there never was, from their first appearing in the World, one Chapter of the *Holy Scriptures* read in any of their *Meetings*. Tho' many of their own *Epistles* have been frequently; and enjoyn'd there to be read. But they lead them from the Scriptures, as from a Dead Letter; which is Hurtful and Pernicious: And that they shou'd mind only their own *Light within*, that is, to follow their own Imaginations.

But wou'd not that Argument of minding only their own *Light within*, conclude as much against reading the Letter of the *Quaker* Writings?

O,

O, no, that was far from their meaning. For, having thus taken the People off from reading or minding the Holy Scriptures, the Fetch which the Devil had in this, was to substitute the Rankest Poyson in lieu of the Heavenly Manna, the Scriptures of God. And therefore this Grand Deceiver possess'd the Quakers with that Nonsense, as well as Blasphemy, That when, upon pretence of the *Light within*, he had drawn them away from reading the Scriptures, yet, upon the same Argument, he made them Zealous for the Reading and Studying of *their own Writings*, as if the Pretended Sufficiency of their *Light within*, were not as much overthrown by the one, as by the other. But this plainly discovers their Preference of their own Writings to the Holy Scriptures; that, while they rejected the Scriptures, as not necessary to the Guidance or Direction of their *Light within*; they, at the same time, enjoyn'd, under the severest Penalties, even of rejecting the Authority of God Himself, not only the *Private Studying*, but the *Publick Reading* of *their own Writings*, in their *Meetings*. Thus their Great Fox commands *This is the word of the Lord*, (says he) *I charge you, in the Presence of the Lord God, to send this (Epistle) amongst all Friends and Brethren every where, to be read in all Meetings. To them all this is the Word of God, &c.* Yet he calls it Blasphemy, to say the Holy Scriptures are the Word of God, as before shewn. And George Whitehead, in what he calls *An Epistle for the*

Rem-

Remnant of Friends, concludes thus. *Let this (Epistle) be read distinctly, in the Life and Authority of God, from whence it came, amongst Friends, in and about London, and elsewhere, &c.*

Now I do desire *S. Whithead* to produce out of any of his, or all of their Writings, such an Advice or Encouragement as this, for reading of the Holy Scriptures. Or to tell us whether they ever yet endur'd so much as one Chapter of them to be read, upon any occasion whatsoever, in any of their Meetings? And then, whether it be not a plain Consequence, that they do prefer *their own Writings* (which they so strictly enjoin to be read) to the Holy Scriptures, which they not only not Enjoin, or Command, but never so much as Advise, or Recommend to be read? But, on the contrary, they give all the Threatning Discouragements that can be, to deter any from reading of them, calling them Carnal and Death, as before is told.

But to come to further Evidence, and give you even a Judicial Determination of the *Quakers* Assembled in their Publick Meeting, when they durst speak out against the Scriptures, about the Year 1658. this Cause was brought before them, and solemn Judgment given. For then it was that *Thomas Padle* accus'd *John Chandler* (both of *Southwark*, *Quakers*) at a Meeting of the *Quakers* at the *Bull and Mouth*, up one pair of Stairs. I give it thus particularly, that the *Friends* may not pretend Ignorance; and because I have

Eye

Eye and Ear Witness to produce, if it be in the least Disputed, that Then and There the said *John Chandler* was Accus'd by the said *Thomas Padle*, for saying, That he preferr'd the *Scriptures* before the *Friends Books*; which Accusation *John Chandler* did not deny (he was something of a Scholar, beyond the common *Quaker Level*) but being Reprov'd for it by the Meeting, he said, in Excuse, that it was a Dispute with some Opposers, and that the People urg'd him to it. And some of those who were present at that Meeting, do very well remember, that one principal Reason they gave for the Preference of their own Books to the *Scriptures*, was, That tho the People had had the **Scriptures** many Years, yet they had not Converted so many to the Truth as **Their Books** had done.

Edward Burroughs, p. 47. of his Works, determines clearly, that the *Scriptures* are not now of any Authority at all to us, at this day. Why? Because they were Commands given to others, and not to us. For example, That the *Epistles* to the *Corinthians* bound no other Church; that to the *Galatians* had respect only to those of *Galatia*; and so of all the rest. And that the old Prophets were only to be hearkened to at that time, by those particular People or Nations, to whom they then directed their Prophecies. For it being objected, that the *Quakers* held this pernicious Principle, That the Saints were not to do Duties by or from a Command without, but from a Command within; and that the word Command in

Scripture

Scripture was not a Command to them, till they had the word within them. Burroughs owns and justifies it. I answer, (says he) That is no Command from God to me, which he Commands to another; neither did any of the Saints which we read of in Scripture, act by the Command which was to another, not having the Command to themselves; I Challenge an Example of it; they obey'd every one their own Command; and thou or any other, who goes to Duty, as you call it, by Imitation from the Letter without, which was Commands to others — your Sacrifice is not accepted, but is Abomination to the Lord, &c.

Here it is made Abomination to the Lord, to obey the Command of Scripture, or to live by Imitation (as he calls it) from the Letter; that is, not to follow our own Imaginations without the Controul of Scripture, or any other Law.

This is the same Principle which is before related from Mr. Penn; and almost in the same words; That what was a Command of God, in old time, (that is, in the Scriptures) is not so to us, unless requir'd by the same Spirit Anew. Here the whole Authority of Scripture is, at one blow, cut down. For no Command in Scriptures is, by this Rule, obligatory, unless it be Commanded Anew by the Quaker Light within (that is, by every Man's Roving Imagination) and, if it be Commanded by their Light within, then they think that it is Dictated by the same Spirit, which gave forth the Scriptures of old; and upon that account

account only that it is obligatory; but not because it is contain'd in Scripture; which was only a Command to those in former Ages, but not to us who have another Rule given unto us *Apostles*; that is, our own Light within. So that the Scriptures are, by this, as much outdated as an old *Almanack*. And we must no longer search the Scriptures; we must not live so much as by Imitation of what we find there. *Burroughs* says, it is *Abomination to the Lord*.

And therefore, it was no strange thing to hear *George Whitehead* in his *Serious Apology*, p. 49. Prefer not only their Writings, but their *Ex tempore* *Prædications*, and even all whatsoever they speak, upon any account, to the Holy Scriptures themselves.

The Question demanded was this, Do you esteem your *Speakings* to be of as great Authority as any Chapter in the Bible? And the Answer is in these words, *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and Greater.*

And therefore, tho they have let no supposed Contempt of their own Books go unpunished (as in the Instance before of *Chandler*) yet we never heard of any Censure they have pass'd upon those many much grosser Contempts of Scripture, which daily are found among them. Particularly (that we may always name some Instance) of *Mary Tucker*, a Quaker Servant to *William Reynold*, a Barber now living in *Queen-street, Cheapside*, but formerly

merly in *Bread-street*, where this *Mary*, then his Servant, took the *Bible*, and, in the open day, publickly Burnt it, against the Church in *Bread-street*, to shew her Zeal.

Pursuant to this their Principle, in their Disputes among themselves, they appeal to their own Writings, instead of the Holy Scriptures. Thus when in their Publick Meeting, at *Philadelphia*, upon Sunday, 11 Decemb. 1692. G. Keith was Accus'd of *Heresie*, in saying, That the *Light within* was not sufficient to *Salvation*, without something else, i. e. *Christ Jesus*, as without us. And that G. Keith desired to have that pretended *Heresie* prov'd against him by Scripture; it was reply'd by Sam. Jennings, as the Mouth of the Meeting, We are not to prove it from Scripture, but from Friends Books; for the *Question* between us and George Keith, is not, why is the best *Christian*, but who is the best *Quaker*. And according to their Rule, they produc'd, instead of Scripture, a Citation out of Mr. Penn's part of the *Christian Quaker*, against G. Keith, to prove him an Heretick; Mr. Penn's Words were these, The Talent is in itself sufficient. And so G. Keith was Damned as an Heretick for saying, That the *Light within* was not sufficient without something else. Ut supra.

See Heresie and Hatred before Quoted, p. 1.

It was two Years before this, when Thomas Fitzwater (before-mentioned) another *Quaker Preacher*, at *Philadelphia*, being asked how he liked G. Keith's Doctrine? Said, not at all.

For

For that he was building up, what they (the Quakers) had been throwing down these Forty Years, to bring People back to the **Scriptures**, and the Professors **Christ**.

This is the True and Genuine State of the Controversie betwixt *G. Keith* and the other Quakers; and therefore the Quakers and other Christians. And here I will end this tedious Section.

S E C T. VIII.

Of the Quakers IDOLATRY.

AS their Notion of their *Light* within led them from God and Christ, Their Holy Scriptures, into a Christ and infallible Rule within themselves: So have they, as a Consequence of this Madness, committed the wildest Idolatry to one another, putting themselves in the place of God.

They think it not Honour enough to sit before the Throne of God, but *G. Fox* places them upon the Throne, p. 31. *The Quakers* (say he) are in the Power of God, and in the Authority of the Lamb, above all Houses, and — upon the Throne.

And according to this high Dignity in which they place themselves, they give to themselves, and to one another, the most peculiar Title of Christ, as that of the Branch and the

Star,

Son, and Son of God, which are attributed
 to Christ, and which he takes
 to himself, I saw the Co-^{New Rome Strag-}
 py of a Letter of his to O-^{ver} Cromwell, transcrib'd by a Quaker, and
 preserved as a *Priceless Piece*. He there calls
 himself the *Son of God*, and says of himself,
My Kingdom is not of this World. But because
 some would turn it off, and pretend that he
 spoke these words of Christ, and not of himself,
 I will set down *verbatim* that part of the Let-
 ter, and leave the Reader to Judge. These
 then are his words. *I who am of the World*
call'd George Fox, Ho deny the carrying or draw-
ing of any Carnal Sword against any, or against
our Oliver Cromwell, or any Man, in the pre-
sence of the Lord God I declare, for God is my
Witness, by whom I am moved to give this forth
from him whom the world calls George Fox, who
is the Son of God, who is sent to stand a
Witness against all Violence — My Weapons are
not Carnal, but Spiritual, and My Kingdom
is not of this World, therefore with the Car-
nal Weapon I do not fight.

These are his words. And tho' given forth
 as he pretended, and the Quakers own (as
 from the Mouth of The Lord: Yet the Editors
 of his Journal, since his Death, have made bold
 (as in many other Instances) hereafter menti-
 oned) to alter his words, to leave out, and put
 in, as they see Cause, to blind the Eyes of the
 World, and obviate the Objections against
 their horrid Blasphemies, &c. Therefore,

in his *Journal*, Printed 1694. p. 17. The words of Fox's Letter [Early Kingdom &c. in this World] are left out, as likewise [Who is the Son of God] instead of which is added [I am my Name to it] But to go on.

In a Book call'd, *News coming out of the North*, p. 15. G. Fox says, I am the Door, ever was, like *same Christ* yesterday, to day, and for ever. And in the Introduction to his *Book* for Teachers and Professors, he says, Languages are to me no more than Dust, when before Languages were. And in the Title Page of *News coming out of the North*, he says, Written from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, Cloathed with Righteousness, whose Name is known in the World, risen up out of the North, which was Prophesied of, but now is fulfilled. And in several Petitions signed, &c. My Name is covered from the World, who's not me, nor my Name, G.

This Fox came out of the North of England, and thus they break forth in a Trance,

North of England,

See New Rome Ar- counted as Desolate and
signed p. 34. but then, and reckon'd the

the Nations, yet out of the East, the BR
spring, and the STAR arise, which gives
all the Regions round about. In Thee the
of Brightness appears, &c.

Jos. Coal, in his Letter to G. Fox, thus Ad-
him, Ibid. p. 33. Dear George Fox, nam

New Rome unmark'd, p. 42, 44. from whence
you will find many more of the like Idolatrous Letters
Blasphemies.

the Father of many Nations, whose Life hath
 reached through us thy Children — whose Habitation
 is in the Power of the Highest, in which
 thou Rulest and Governeſt in Righteouſ-
 neſs, and **Thy Kingdom is Eſtabliſhed in**
Peace, and the Increase thereof is with-
out End. And all this **W. Penn** does juſtifie
 and Excuse; In his *Judas* and the *Jews*, &c. p. 44.

John Audland, another *Quaker Preacher*, of-
 fers his Sacrifice and *Worſhip* in the following
 words of his Letter to *G. Fox* from the *West*
of England. " Dear and Precious One, in
 whom my Life is bound up, and my
 Strength in thee ſtands. By thy Breath-
 ings I am Nourished, by thee is my Strength
 renewed, Blessed art thou for evermore,
 and Blessed are all that Enjoy thee; Life
 and Strength comes from thee, **Holy**
Dne — Daily do I find thy Preſence
 with me, which doth exceedingly preſerve
 me; for I cannot Reign but in thy Pre-
 ſence and Power. Pray for me, that I may
 ſtand in **Thy Dread** for evermore —
 I am thine, Begotten and Nourished by
 thee; and in thy Power am I preſerved.
 Glory unto **Thee, Holy Dne**, for ever.

I mention this Letter more particularly,
 becauſe I have ſeen the Original, in *John*
Audland's own Hand, and compar'd it with o-
 ther of his Letters; and, as well by the Cha-
 racter, as by ſome unuſual Spelling of ſome

Upon the deſire of ſome, I have, at the End of this
 book, put the whole Letter of *Audland's*, from the Ori-
 ginal, Spelt and Pointed, juſt as it is there.

words, it is as Demonstrable to be *John Audland's* own Hand-writing, as can be given except seeing of him write it. But because some of the *Modern Quakers* would fain deny it, tho they cannot, this Letter was sent by some *Quakers* to *Chippenham* in *Wiltshire*, where *John Audland* us'd to Preach, and there were many who were well acquainted with his Hand, and it was return'd from thence with the Attestation of many *Quakers*, that it was certainly his own Hand-writing. And for farther Confirmation, it was sent likewise to *Kendal* in *Westmorland*, where *John Audland* was born and dy'd, and it was certify'd from thence likewise, by the *Quakers* who knew him, that it was unquestionably *John Audland's* own Hand-writing.

Solomon Eccles, in a Sheet he Printed the 17th of the ninth Month, 1668. called, *The Quaker's Challenge*, p. 6. says these words of *George Fox*. It was said of Christ, that he was in the World, and the World was made of Him; and the World knew Him not: So it may be said of this True Prophet (*George Fox*) who *John* said he was not. This being objected to one *Jeremy Ives*, in his *Questions to the Quakers*, *George Whitehead* makes this exception to it, in his *Serious Search*, Printed 1674. p. 1. he says that these words, *The world was made by him*, must not be apply'd to *G. Fox*, but only these words, *The world knew him not*. Tho they are both in the same Sentence, and no Reason nor Rule of speaking, in the World, can apply the one without the other. But even this Arbitrary Interpretation

not do. For the following words, *whom John said he was not*, are, past all help of *Dodging*, apply'd to *George Fox*. Read the Sentence; So it may be said of this *True Prophet* (*G. Fox*) whom John said he was not. Now, who was it that *John said he was not*? He said, *He was not the Christ*. He did not say, *He was not G. Fox*. And therefore this cannot be apply'd to *G. Fox* any otherwise than by supposing him to be *The Christ*. Which the *Quakers* (by a Monstrous sort of *Transubstantiation*) think themselves to be.

And pursuant to this Blasphemous Principle, they pay outward *Adoration* to one another. And tho they will not give their *Hat* or a *Nod* to the Men of the World, yet it is their Custom, to Bow to one another: Which some of them being tax'd with, as being a giving *Honour* to *Man*, contrary to their Principle, they Answer'd, It was not to the *Man* they Bowed, but to the *Light within him*, which was *Christ*. But *G. Fox* had the chief of their *Worship*: I have it from Eye-witnesses, who have seen them Fall down to him, and saying to him, *Thou art the Son of the Ever-living God, the King of Israel, All Nations shall Worship thee, &c.* And kneeling to his Wife *Margaret*, gave her an *Ora pro nobis*, in these words, *O thou my Heavenly Mother, Pray to my Heavenly Father for me.* These *Adorations* were common to *George Fox*. And that Blasphemous *Vulpone* took it Gravely, without any Reprehension; but on the contrary, with *Delectation*, stroaking his Hand

over their Faces (as his Custom was) who kneel'd or fell prostrate before him. But because the Friends call always for an Instance, tho the Case be never so common ; I will, to oblige them, go a great way back ; and Name Ann Gargil, who, when G. Fox came first to London, threw her self upon her Knees, betwixt his Feet ; and cry'd out to him, Thou art the Son of the Living God ! S. B. another Quaker, now alive, was present ; and confesses she was struck with that Blasphemous Expression.

At another time, a She-Precacher arose in a Publick Meeting, and with a Trembling Voice, and Singing Tone, thus accosted G. Fox, then present, Thou art the King of Saints ! When at another Quaker Woman being offended, and expositulate with her after the Meeting : her excuse was, that it was not to G. Fox she spoke those words, but to Christ who dwelt within him.

And this was the very Ground and Foundation of all Idolatry, viz. The suppos'd Presence or Inhabitation of the Divinity in Images ; or in the Sun and other Creatures, whom they Worshiped, upon that only Pretence ; and as transferring the Honour to God Residing in them, or Represented by them.

And this very Excuse do the Quakers give here, G. Whitehead thus answering the Charge of Idolatry in their Adorations before-mentioned, paid to G. Fox. And a to his (Fran. Bugg's) Charge of Idolatry.

Some of the
Quaker's Principles, Sect. 32.

is not **Blasphemous Names and Titles**, given George Fox, ~~how~~ *proves* be they *given* and intended those Names and Titles to the Person of George Fox, and not to the Life of Christ in Him, whereof He was a Partaker? Innocency against Envy p. 18. This, as I said before, is the same Excuse that the Romans give for their Idolatries.

Secondly, By this Rule, Every Quaker may be Ador'd with Divine Honour, and all the Attributes of God given to him, because of his Light within, or the Life of Christ in him.

Thirdly, I will shew hereafter, That they allow of Divine Honour to that Man Christ Jesus, upon no other account than as George Whitehead allows it to George Fox, that is, because of the Reading of the Divine Word in Him. And they distinguish it from his Person, as Here from George Fox's; for, as they express it, They can never call the Bodily Garment Christ. And they do own that the Name Christ does belong to every Quaker as well as to Jesus; that is, to both, only upon the account of the Light within, which they call the Divine Word, or Christ. All which shall be prov'd in its place.

Let me here only observe what an Unworth and Preposterous piece of Humility it is to deny the Title or Civility of Master, or of their Hat, while, at the same time, they worship one another with Divine Honour, and bestow upon themselves Titles far above what any Angels, since Lucifer, durst pretend to, to be even Equal with God, of the same Sub-

ance, and the same Soul with Him; and grudge not to apply all the Attributes of God to the Light within them, and to themselves for its sake: Thus transferring the Honour of God unto Themselves.

In a Book of theirs call'd, *The Guilty Clergy Men Unvail'd*. By T. S. Printed 1657. They make the Quakers Blood to be the Blood of Christ, by which we are saved: for they tell their Persecutors, (as they call'd them) and who they say were Guilty of their Blood, p. 17. *That you will by no means be thence cleansed, but by the same Blood which you so cruelly shed.* Yet notwithstanding of this high Value they put upon themselves, Arrogating not only the Names and Attributes, but the Works and Adoration, of God to belong to them. See how Jealous they are of the least common Respect that dare be paid to other Men. In the same Book, p. 22. they thus fall upon their Opponents, for giving William Thomas, a Minister, the Style of *That Reverend Man*. *How comes W. T. to be a Reverend Man? Are you not ashamed to court one another with false and flattering Titles?—Did Paul or Peter ever mention each other by the Name of Reverend Brother? Ye shameless and presumptuous Ones, who durst assume that Title to your selves, which the Spirit of Truth in the Holy Scriptures appropriates to the Lord alone, saying by the Mouth of David, Holy and Reverend is his Name, Psal. cxi. 2. See what Tender Conscience are here! who, at the same time, wipe their Mouths, and excuse all the Bloody Bla-*
phemies

emies before mention'd, And their own detestable Idolatry, in assuming Divine Honour and Worship to themselves, and paying it to one another.

SECT. IX.

The Quakers Belief, as to the Doctrine of the Holy Trinity.

HAVING shewn the dreadful Errors of the *Quakers* before spoke to, All proceeding from the monstrous Notion of their Light within, it cannot seem strange if we find them altogether *Heterodox* in the Fundamental Principles of the *Christian Religion*, which I come next to consider. And first, as to the Doctrine of the *Holy Trinity*.

The *Quakers* and *Socinians* acknowledge a Three, but deny a Trinity; which is to confess the same thing in *English*, and to deny it in *Latin*: For *Trinitas* is only *Latin* for the Three. But the meaning is, they wou'd not have the Three in Heaven to be three Persons. Tho' they cannot make Sense of what Three they are, if they be not three Persons.

And the *Quakers*, who own the Divinity of Christ, are under greater Difficulties than the *Socinians*, who deny the Divinity of Christ. For if Christ be God, and that there is but one Person in the God-head, it must necessarily follow that God the Father was Incarnate,

ness, and Dy'd. And that Christ was his own Father, to whom he pray'd upon the Cross. And many the like Absurdities, which are avoided by those Socinians, who do not acknowledge Christ to be God. The others of them do own the Divinity of Christ; but with such Distinctions and Salvos, as I am afraid are at the bottom of the Quaker Pretences.

G. Fox opposes Christopher Wade, for saying, That the Holy Ghost was a Person, and that there was a Trinity of Three Persons before Christ was born. It seems, by this, they do not acknowledge that there were Three in Heaven before Christ was born. And if so, then the Quaker Three in Heaven must be Creatures. The Scriptures (says George Fox, Ibid. to Ch. Wade) do not tell the People of a Trinity nor Three Persons; but the Common Prayer-Book speaks of Three Persons, brought in by the Father, the Pope; and the Father, Son, and Holy Spirit was always One. He means one Person, as Muggleton does, who says, That the Godhead was Incarnate; and that there was no God while Christ was upon the Earth: But that *Elijah* was Deputed by God upon his Divesting himself of his God-head, to Govern as God. That Christ knew no more of himself, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was the Father, to whom Christ pray'd upon the Cross: That *Elijah* raised God from the Dead, carry'd him up to Heaven, restored him to his Throne; and then he was God again.

gain. All this I have had from Muggleton's own Mouth, as well as from his Writings.

It terrifies my very Soul while I repeat such Dreadful and Senseless Blasphemy! And I wou'd not have done it, but to shew to what unimaginable Excesses *Enthusiasm* may drive Men; and that all shou'd beware of that desperate Shelfe, upon which both our Church and State have suffer'd miserable Shipwrack: That we may once again (if it be the Will of God) learn some Sobriety of Religion and Modesty in our own Conceits, to distinguish Fancy from Revelation, and not to think our selves wiser than all the World beside.

How far the *Quakers* differ from Muggleton, in what is here told (excepting the Deputyship of *Elijah*) will appear by their allowing no distinction betwixt the Father and the Son. *Christ is not* Great Mystery, distinct from the Father, says G. P. 142, 293.

Fox. They (the Father, Son, and Holy Ghost) are not distinct—and you Priests are not fit to judge in such things as they are; they are too weighty and too heavy for you. This was because these Priests (as he calls them) had said, That the Father, Son, and Holy Ghost, were Distinct; which Fox thus violently opposes. I hope Mr. Penn's former Excuse will not serve here too, that this must go off upon the Account of G. Fox's Ignorance; and that by Distinct he did not mean Distinct, but may be (as an ingenious Stickler may pretend for him) that he thought Distinct meant Separated (for there is nothing that

that can be said, for which something may not be alledged? but sure G. Fox, if he was alive, would give little thanks to any who should thus vilify his Understanding: For George here exalts his own Understanding, and reproaches that of the Priests, who, he says, were not fit to judge of such Great and Weighty things; and now for any Quaker to say that it was George himself who was not fit, would be a severe Reproof, and look like betraying of their Cause.

But secondly, These Priests of G. Fox's did not hold or alledge any Separation, but only a Distinction between the Father, Son, and Holy Ghost. And if you will suppose G. Fox so incapable, as not to know any difference betwixt these two, he was a very sorrowful Beginner of a Religion; and could neither be Separated nor Distinguish'd from a Tool, that Knaves do work with, call'd a F——. He licks up, or stumbles upon old exploded Heresies, and vents them for Immediate Revelations. He falls in here with the Patripassians, so call'd, because they held that it was God the Father, who was Incarnate, and Suffer'd. Which G. Fox asserts (*ut supra*, p. 246.) where he disputes against Chr. Wade for saying, That God the Father never took upon him Humane Nature: which (says George) is contrary to the Scripture. And says, for proof, That Christ was call'd, The Everlasting Father. And, in his usual Style, accuses Chr. Wade for his ignorance in this Mystery, which G. Fox thought none understood but himself and

Partners. Of which you will see yet greater proof in what follows.

S E C T. X.

Concerning the Divinity and Incarnation of CHRIST.

THE Quakers Hence in this is taken from the Socinians; they say, Christ took Flesh; but no otherwise, as they explain it, than as Angels assumed Bodies; or, as He Christ (or the Word) did inspire or Dwell in Prophets or Holy Men of old, tho they allow (not always) that Christ did inspire the Person of that Man *Jesus* in an higher measure than other Men.

But they deny any proper Incarnation of Christ; that is, that he was made Flesh; or that He and *Jesus* were one Person.

Yet they allow *Jesus* to be call'd *Christ*, from the Dwelling of Christ in him: But, for the same Reason, they take the Name *Christ* to themselves, and say, that it belongs to them, as well as to *Jesus*, from the same Dwelling of Christ in them, as was in *Jesus*.

They say that Christ did raise up the Body of *Jesus* from the Dead; but they say not, that Christ did carry it up with him into Heaven. So that tho there be a Christ now in Heaven, that is, as he was before his Descent upon *Jesus*, as he is the Word of God, yet they

they do not confess that there is any Jesus now in Heaven, or any where else; they know not what is become of him, or what Christ did with that Body of Jesus after he had rais'd it from the Dead. They say there is no other Christ but what is within them. They allow him now no Humane Body but their own; they call themselves his Body, that is, the Church. And as they give him no other than a Mystical Body; so they Spiritualize his Life and Death to his Spiritual Living and Dying within them. As one of their Preachers pray'd at a Solemn Meeting. *O God, who was Crucify'd, Dy'd, and Risen again in us!* And G. Fox says *Great Mystery*, That if there be any other Christ but he that was Crucify'd within, he is the False Christ — this Christ that was Risen and Crucify'd without — *Devils and Reprobates make a Tale of him without.* And he disputes against those who say, That the Man Christ that was Crucify'd, his Body is now in the Presence of his Father, (*Great Mystery*, p. 211.) or that Christ is absent from them (the Quakers) as touching his Flesh (p. 210.) and (p. 254.) they that profess a Christ without them, and another Christ within them, here is two.

Robert Gordon was the first among them that I find, who taught the *Orthodox Faith* in this point, of the Divinity of Jesus, and his Satisfaction to the Justice of God for our Sins, by which he purchased Redemption for us, through

through Faith in him, and voluntarily suffering
Death for us upon the Cross, and now Person-
ally Reigning in Heaven; and not only as a
Light within us: Tho he denies not that
Light within, but strongly asserts the necessity
of it, as it is an Influence sent from the Spi-
rit of Christ into our Hearts, to guide and
enlighten us, but not the very Christ it self;
and the only Christ and Saviour, as the Qua-
kers impiously do Blaspheme, denying any o-
ther at all.

The Book wherein Rob. Gordon taught as
above said, he Entituled, *A Testimony to the
true Saviour, or Jesus Christ of Nazareth, as
having already purchased Redemption for us in
the Body of his flesh, and Revealing it within us
by his Spirit.* It was Printed in London in the
Year 1670.

Against this wrote George Whitehead, with
three other Quakers.

And Robert Gordon Published an Answer to
every one of them severally, which was
Printed 1671. and call'd, *Christianity Hinder'd*.

And in R. Gordon's Reply you will find the
abominable broad Blasphemous Heresies which
these Quakers did hold; as p. 20. *That Christ
was never seen with any Carnal Eye, nor his Voice
heard with any Carnal Ear.* Herby (says Gor-
don) plainly denying him to be the Son of Man,
And p. 21. *You neither Confess nor Preach him
(Christ) as a Man, but as a Light in that Man
Christ, and as a Light in every Man, as it is in
every Man, as he comes into the World.* And p.

30. *But what is the Spirit that takes away the
this of the World.* It is not heard among
you (says Gordon) of the Man Jesus Christ, the
Son of the Virgin Mary, as now Existing Out-
wardly, Bodily without us; but apply'd by some
among you to Meekness, Humility, and the
like within you. And p. 33. *The Light, the Seed
within, is Christ; then I am he that speaketh; that
Hosanna! The Son is equal with the Father;
witness the Son in me, so I witness Equality with
the Father: The Light in me is Christ, Christ
the Word by which the World was made, then
was said of Christ, that he was in the World, and
the World was made by him, and the World knew
him not; so it may be said of this Prophet G.
as is said by S. E. in his Paper Entitled, The
Quakers Challenge, p. 6. Christ is the Way, the
Truth, and the Life; Christ is in me, and I
cannot say where he is, I am the Way, the
Truth and the Life? He that hath the same Spirit
that raised up Jesus from the Dead, is Equal with
God: Jesus Christ, the Mystery pass'd before,
the same Spirit takes upon it the same Seed, where it
manifested; as it is mentioned in G. Fox's Journal
Entitled, Saul's Errand to Damascus, p. 7.*
Here you see them making themselves Equal
to God, by their having the true Christ in
them: Now see them, for the same reason,
Preferring themselves before that Man called
Christ: they make that Man Christ and what
he suffered and Did, to be a Type and Shadow
of what is really perform'd in them by the
True Christ, as you may see in Gordon's Testi-
mony to the True Saviour, above Quoted, p. 30,
37. The same things are fulfilled in thee (speak-
ing

ing to the Quaker) that was figured in him (Christ.) But tell us plainly (says he, p. 37, is that one Sacrifice of the Crucify'd Body of our Lord, once offered to bear the sins of many, a Pattern and Figure of things to be done over again in us, the **Blood without** Typifying Life and Spirit **within**? Is this Sacrifice so weak, so empty a thing, that it is a Pattern and Figure, having nothing in it self, but as Pointing to another, to wit, this Light, enlightning every Man? How are you beguiled (does Gordon Reason with them) to Preach up the Light enlightning every Man that comes into the World for the True Christ! To cry up the Light within! To cry down the Blood without! To Preach him as an Example! To cast out the Atonement! To speak of him as a Figure, pointing at this Light within as the abiding Substance — p. 40. Denying him to have any **Real, Outward, Individual, Glorified, Bodily Existence** in his Father's Kingdom. The Preaching of a Christ without them, they call old Beggerly Stuff; and those who have formerly Preach'd him, as without us (tho Prophets or Apostles) to be Low and Carnal in their day, according to their Cant, which he there Repeats.

W. Penn will not have the true Christ to be a Person, but only a Principle, such as Justice, Meekness, Mercy, or any other Moral Virtue. What is Christ (says he) but Meekness, Justice, Mercy, &c. Can we then deny a Meek Man to be a Christian? And he makes no more requisite to Christianity; and then allows the Heathen to be Christians. And says, That to make a
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any distinction betwixt a *Moral Man* and a *Christian* has been a deadly Poyson, these latter *Ages* have been infected with. And he compares this *Moral Light in the Heart*, the *Light of Morality*, or our *Regeneration* by it, to the *Incarnation of Christ*; and he makes this *Regeneration* the greater *Mystery* of the two. In the *Manifestation* (says he) of the *Son of God* in the *Flesh* be a *Mystery*; how much more is the work of *Regeneration* a *Mystery*, that is wholly *Inward and Spiritual* in its *Operation*? See this more at large Discussed, with the *Defences* which *Thomas Ellwood* has made for both these Quotations out of *Mr. Penn's Books*, in *Satan Disrob'd*, Sect. I. N: X. XI. XII. p. 8, 9, 10, 11, 12. By this it is plain what they mean by *Christ*, not that *Man Jesus*, but the *Light within Him*, as within themselves. And therefore the work of this *Light* in their *Hearts*, they make a greater *Mystery*, than the *Birth* of the outward *Jesus*; which cou'd not be, if they thought him to be truly and properly the *Son of God*: And not only in such a large Sense, as every *Man*, especially every *Good Man*, may be so call'd. Nay *Mr. Penn* owns this, in direct terms, p. 146. of his part of a *Serious Apology for the Principles and Practices of the People call'd Quakers*, Printed 1671. where he confesses that the *Body* which suffered at *Jerusalem*, was the *Body of Christ*, i. e. which *Christ* assum'd not in o his *Person*, but as a *Cloak*, or a *Veil*, like the *Body* in which *Angels* appear for a time, and throw them off again: And *Christ* (says he)

he) suffer'd this Body of his to be Crucify'd: But that the outward Person which suffered, was properly the Son of God, we utterly deny. These are his very words. The same was said in a Book Printed the same year 1691. Compos'd by a whole Junto of the Quakers, Entituled, *Some Principles of the Elect People of God, in scorn call'd Quakers.* There p. 126. They say that The Scriptures do expressly distinguish between Christ and the Garment which he wore — And we (say they) can never call the Bodily Garment, Christ. And Isaac Pennington in his *Questions to the Professors*, p. 25. denies that it was the *Flesh and Blood of the Veil* — of the outward *Earthly Nature* (as he calls the Body of Christ) by which we are cleansed, for, says he, Can outward Blood cleanse the Conscience? See more of this in the *Gleanings to Satan Disrob'd*, p. 2: From this Notion which they have of Christ's Body, they think that he, now, having laid aside that Garment or Veil, and not carry'd with him into Heaven, there is consequently no such Person as Christ, God and Man, in Heaven: and condemn us, as Worshipping an Imaginary God, for paying Adoration to Him. Thus says Christopher Atkinson (before mentioned, p. 43.) In his, *Sword of the Lord drawn*, p. 5. Your imagined God beyond the Stars, and your Carnal Christ, is utterly deny'd — To say this Christ is God and Man in one Person, is a Lye.

The Devil was in thee (says G. F. to his Adversary Chr. Wade, in *Gr. Myst.* p. 250.) Thou say'st thou art saved by Christ with-

out thee, and so hast Recorded thy self to
be a Reprobate. And p. 183. such as have
Christ in them, they have the Righteousness
it self, without Imputation. The end of
Imputation, the Righteousness of God it self,
Christ Jesus.

And in his *Saul's Errand to Damascus*.

14. Christ (says he, that is, **The Light within**) is the Substance of all Figures; and the
Flesh is a Figure, i. e. of their Light within,
which they make the only Christ. And *Edm.
Burrough*, p. 149. of his works, that *The very
Christ of God is within us.*

And from this Account which they give of
Christ, they think that the Name, Christ, does
belong to every one of them, not only more
than to that Body now, but as well as to it
while it was upon the Earth, and when Christ
did inhabit it. Yea, their very words are,
*Doth not the Name (Christ) belong to the whole
Body, and to every Member in the Body, as
well as to the Head?*

*A Question to the Priests
of Christianity*, By Isaac Pennington. Pub-
lished 1667. p. 27. and *G. Fox* says (*Gr. Myst.* p.
88.) Christ is the Elect. Thus Christ is the
Elect; and the Elect are Christ. They make
them convertible terms. (And p. 207. he
disputes against this Position. That God hath
a Christ, distinct from all other things whatso-
ever. And says, in opposition to it, That
God's Christ is not distinct from his Saints.)

I shew'd in the last Section, That they would
not allow God the Father to be distinct from
the Son. But here is a stretch which far out-
does that, to shew that there is no stop, as in
Art,

Art, to neither in *Enthusiasm*; which indeed is an *Art*, to put upon our selves as well as others. They say a Man may tell a Lye so often, that he may come to believe it himself at last. And a strong *Enthusiastick* habit may fix a Man's Thought so long upon a beloved Object, as to dazle his Understanding, and glare so in his Eyes, that, without considering, the grossest Absurdities will go down; and the highest Blasphemies gain a pretence, even of *Piety* and *Exalted Devotion*. This is the *Devil transform'd into an Angel of Light*. This is the most Fatal and Irrecoverable State of a Soul, when we fall in Love with our Disease; and, as in a Calenture, mistake the deepest Oceans of *Presumptuous Blasphemy*, for sweet and pleasant Fields of *Contemplation*, and even of *Humility*; and thus mistake *Hell* it self for our *Heaven*.

Who that had not his Head turn'd with such *Enthusiastical* Delusion, cou'd have imagin'd, that *G. Fox* cou'd not understand the *Difference* or *Distinction*, betwixt Christ and Himself! And that Men of Sense shou'd lick up his spittle!

And it is but consequential to this, that the *Divine Attributes* shou'd be given to *G. Fox* as well as unto *Christ*; if there be no *Distinction* between them, then they are the same. And I have shewn several Instances, *Seet. VIII.* where *G. F.* does assume the *Stile* and *Names* of *Christ*, to Himself; and that others do allow them to him. All which is excus'd by *Mr. Penn* in the *XI. Chapt.* of the *Invalidity of John Falton's*

Vindication, in such a wonderful manner, as will leave no *Blasphemy* or *Idolatry* in the World, without a very fair pretence.

But I turn from him, out of Respect to him. And will carry the Reader to others of the *Quakers*, who are not content to assume the Name of Christ to themselves, and to Equal themselves to Him, but even prefer themselves before Him, and put a greater Value upon their own Sufferings, than the Sufferings of Christ, or his Apostles.

These are the words of a great Apostle of the *Quakers*, *Edward Burroughs*, p. 273. of his Works. *The Sufferings of the People of God (Quakers) in this Age, is greater Suffering, and more unjust, than in the Days of Christ, or of the Apostles—What was done to Christ, or the Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law. I will not stay to Comment upon this Blasphemous Expression, to say that the Sufferings and Death of Christ was the due Execution of a Law. If it was due, then Christ had his Due, and He deserv'd what He met with! Nor will I, in this place, take time to Detect the subtle Artifice of the Quakers, in magnifying their Sufferings; of which there are very Remarkable Instances to be given. Nor to shew that their Sufferings were by Law, and, for the most part, by the due Execution of a Law. I being now chiefly concern'd in their Blasphemous comparing of themselves with Christ our Lord, and, as in the present Instance, preferring of themselves before Him; their*
small

small Imprisonments or Fines (for none of them suffer'd Death, the Law does not allow it) for not paying their Tythes; their Stubbornness and open Contempt of Magistracy and the Laws for which they wou'd not have escap'd so easily in any other Christian Country; I say, my business at present, is to shew how they compare their short Imprisonments, for the abovesaid Causes, with the Death and Passion of Christ and his Apostles, and make these their Sufferings not only Greater, against common Sense (as if Tortures and Death were not greater Sufferings than Fines and Imprisonments) but most blasphemously make their Sufferings too to be more Unjust, than those even of Christ Himself! As if it were more Unjust to touch the Hair of a Quaker's Head, to Fine or Imprison Him, tho' transgressing all the Laws of the Land, than to Crucifie the Lord of Glory, when they had no Legal Proof against Him, nor any Law, either of the Jews or Romans, by which he ought to die.

Let the Quakers never more pretend to Persecution, when they can escape with such Impudent Blasphemy as this!

Which was repeated by another of their Prophets, whom I have had often occasion to mention, Solomon Eccles, who said, *That the Blood of Christ was no more than the Blood of another Saint.*

I do not mention this as if this Contempt of our Lord Christ were only to be prov'd by these two Evidences. No, there are Clouds of

Witnesses to be produced of the like Blasphemy in almost all their Teachers, in their Profane Meetings: But more sparingly, since the noise that has been made upon this Head, by *George Keith*, and others of their Separatists. They now, to cover themselves from that horrid Odium (which this must justly bring upon them from all the Nation, and from all Christians) begin to preach, in their *Publick Meetings*, of a *Christ without*, and of His Sufferings at *Jerusalem*, &c. a Voice, which, since their first appearing in the World, has hardly ever been heard among them. The chief Tendency of their Doctrine, being to depreciate, as much as was in their Power, the outward Man *Christ Jesus*; and to build All upon the inward *Christ*, or *Light within*. But how sincerely, and with what Reserves, they now (when forc'd, by Worldly Politicks) speak of *Christ without*; I have chosen this Instance of *Solomon Eccles* to explain; by shewing the Subtile and True *Quaker Answer*, which he gives to one *Robert Porter*, who objected to him what I have above quoted, and told it to others. *Solomon Eccles* writes to him in these words. “ *Robert Porter*, take heed of belying the Innocent, for I hear that thou hast reported to a Friend of mine, that I shou’d say, that the Blood of *Christ* is no more than the Blood of another Man. I never spake it, but do very highly esteem of the Blood of *Christ*, to be more Excellent, and Living, and Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels. And

And now, Reader, wou'd not you think that he had fully deny'd the Charge against him? And that he did highly esteem the Blood of Christ? But behold the *Quaker Subtily!* He does not mean one word of this of the Blood of Christ, which He shed upon the Cross, but of the *Spiritual Blood* (whatever he, or the *Quakers* intend by it) for after the abovesaid High Witness to the exceeding Value of Christ's Blood, he adds immediately in the very next words, to explain himself; *I mean* (says he) *the Blood which was offer'd up in the Eternal Spirit*, Heb. 9. 14. You may say, that this was the outward Blood, which Christ shed upon the Cross. True, it was so. For He offer'd His Blood, *through*, or *in* (as this *Quaker* alters the Text, to make it incline the more to their meaning) *the Eternal Spirit*. And if *Solomon Eccles* had said no more, so it might have pass'd. But he goes on, in plain words, to tell us what he wou'd be at; and distinguishes this from the *Blood outwardly shed*; for having told us what Blood he so highly values, as above, he subjoyns, in the next words, to signify what *Blood of Christ* it is, which he did not value more than the Blood of another Man; and that was the *outward Blood* which was shed upon the Cross. His words are these following. "But the
 "Blood that was forced out of Him, by the
 "Souldiers, after he was dead, who before
 "that bowed his Head to the Father, and gave
 "up the Ghost; but thou sayest that was
 "the Blood of the new Covenant which was
 "shed

" shed after he was dead, which I deny ; yet
 " I did say, that was no more than the Blood
 " of another Saint. These were my words.
 And he adds a little after, " That the *Bap-*
 " *tists, and Independants, and Presbyterians,* and
 " the *Pope*, are all of one Ground, and none of
 " you (says he) understand the Blood of Jesus
 " Christ, no more than a brute Beast ; there-
 " fore Repent, for God will suddenly over-
 " throw your Faith, and your Imputative
 " Righteousness too ; for the Imputation of
 " Christ's Righteousness, which He did at Je-
 " *rusalem*, and without the Gates, the *Pope,*
 " the *Episcopal, the Presbyterian, Independants,*
 " and *Baptists* shall fare all alike, and shall sit
 " down in Sorrow, short of the Eternal Rest :
 " But the true Imputative Righteousness of
 " Christ we own, but it is hid from you All,
 " till the Lord open an Eye *within* you.

These are the words of his Letter, which
 I have transcribed out of a Book, wrote by
Will. Burnet, entituled, *The Capital Principles of the People, called Quakers*, Printed 1668,
 P. 41.

And here you may see how they construe
 the Imputation of Christ's Righteousness, to
 be only within them : And disown that which
 the whole *Christian World* understand by it ;
 and their Notion of Christ's *outward* Blood,
 shed *without the Gates of Jerusalem* : But they
 have a Notion of inward Blood, inward shed-
 ding, and inward Imputation, which no other
 Christians know of, more than brute Beasts,
 says *Eccles.* And they expressly deny Christ's
 outward

outward Blood, to be the Blood of the *New Covenant*. And make no more of it than of the Blood of any other good Man. See *G. Whitehead's* Impious Defence of this, in *The True Copy*, &c. above quoted, p. 24, 25. To which I will only add, as a Confirmation of what I before observ'd, That the *Quakers* will seem to confess any thing; but with such Reserves as secure their own meaning; and serve to Amuse the Inadvertent Readers. Thus in *G. Whitehead's* Answer to this Passage of *Solomon Eccles*, in the 58. p. of his Book, Entitled, *The Light and Life of Christ within*, Printed 1668. Repeating the above-quoted words of *Solomon Eccles*, where he speaks of the Blood of Christ, as more Excellent, and Living, and Holy, than is able to be utter'd, &c. He adds, which might have satisfied any Spiritual or Unbiass'd Mind. And the Reader might have gone away with this, as a full Vindication of *Solomon Eccles*, without taking Notice how he had, in the same place, explain'd himself, as I have above-quoted him, not to mean this of Christ's Blood shed outwardly upon the Cross; but only of a Notion which the *Quakers* have of Spiritual Blood, Spiritual shedding, &c. which is all perform'd within them. And *G. Whitehead* entitles that very Page of his Book, *The Blood of the New Covenant Spiritual*. And therein Argues thus Blasphemously against his Opponent (*William Burnet*.) These are his words; But if *W. B.* intends that the Blood outwardly shed by wicked Hands, was the Price and Life of Christ, as his words import; then it follows,

follows, from his own words, that the *Life of Christ is not in being*; and this wou'd render Him a *Dead Christ*, &c. But G. Whitehead can speak Honourable things of the *Blood of Christ* (in his own Sense) and this is enough to *satisfie any Unbyass'd Mind!* Tho' they have evaded the most Express Texts for Christ's Humanity, even that *Gen. iii. 15.* His being the *Seed of the Woman*.

They Allegorize that too into a *Spiritual Sense*, quite away from the *Letter*; and to mean nothing else in the World but their *Light within*. Where they have a *Spiritual Woman*, and *Spiritual Seed*, as well as *Spiritual Blood*. Hear how Mr. Penn endeavours to prove it in his part of the *Christian Quaker*, p. 97, 98. The *Serpent* (says he) is a *Spirit*: Now nothing can bruise the *Head of the Serpent*, but something that is *Spiritual*, as the *Serpent* is: But if that *Body of Christ* were the *Seed*, then cou'd he not bruise the *Serpents Head* in all, because the *Body of Christ* is not so much as in any one; and consequently the *Seed of the Promise* is an *Holy Principle of Light and Life*, that being received into the *Heart*, bruisheth the *Serpents Head*: And because the *Seed*, which cannot be that *Body*, is *Christ*, as testifie the *Scriptures*, the *Seed* is one, and that *Seed* is *Christ*, &c. Thus Mr. Penn. And this is his Deduction. That the *Seed* being *Christ*, and he having Proved (as he thinks) that the *Body of Christ* was not the *Seed*, his Consequence is, that the *Promised Seed* was not any Person, but a *Principle*. And that this *Principle* is the *Light within*, and consequently that the *Light*

Light within is Christ. And this Syllogism stands thus in Mood and Figure: The Seed is Christ: But the Light within is the Seed: Ergo, the Light within is Christ. But the Answer remains yet to be prov'd, That the Light within is the Promised Seed. Which Mr. *Worm* has only supposed: And that the Seed is not a Person, but a Principle. Which is a Supposition of so pernicious a Nature, that it Unchristians any one who holds it. For the Faith of Christians is built upon that Man Jesus Christ, as the Seed Promised to bruise the Serpents Head. And that the Bruising of it was perform'd by the shedding of Christs Blood outwardly upon the Cross, as a Propitiation and Satisfaction for the Sins of the whole World. But the Application of this to our Souls, must be inwardly by Faith in our Hearts: not only a bare Historical Faith, that Christ did so Suffer, Die, Rise again, &c. which the Devils do Believe, and Tremble to see their Power so overcome: but by a lively Faith, and full absolute Dependence and Trust in that Satisfaction made by Christs Death for our Sins, at our Surety, who has paid our Debt for us, and Purchased an eternal Inheritance for us, upon our Performance of the Conditions which he has set to us. And not only so, but as our High Priest, now sitting, in his true Humane Nature (whereby he is our Mediator) and in the same Body (tho Glorified and Chang'd in Qualities, but not in Substance) at the Right Hand of his Father, to make continual and daily Intercession for us,

us; and to pour down His Spirit upon us, to give us this Saving Faith; for it is the Gift of God. And this Influence and Inspiration of His Blessed Spirit is the only true Saving Light within us; but not the Seed and Christ Himself (as the Quakers Blasphemously Dream only a Ray, or Communication of his Light and Life to us.

How then can the Quakers have the True Christian Faith, how can they be esteem'd among Christians at all, who will not allow Christ to be the Promis'd Seed; or that He was more a Man in the Body of Jesus, than in the Body of any other Man; who make no more Reasoning of His Blood, than of any other Man, who do not believe Him now to be a Man, and, as such, our Mediator and Intercessor at the Right Hand of His Father. These things I offer to their serious Consideration; and Pray God to Discover to them those Deceits of Satan, and that Bond of Iniquity wherein they are Captivated.

But I would ask Mr. Penn one Question before I go, upon his Hypothesis of the Light within being the Promis'd Seed. And that is, since the Quakers make this Light within to be in every Man that comes into the World, how was it Promis'd, Gen. 3. 15? Was it not Then in the World? And how then were they to look for it as to come?

But Mr. Penn has another Argument (*Ibid.*) to prove that the outward Christ cou'd not be the Promis'd Seed; which he says, must be Inward and Spiritual. Why? Because (*Says* he)

he) One outward thing cannot be the proper Figure or Representation of another, nor is it the way of Scripture so to teach us, the outward Lamb shews forth the inward Lamb, &c. I am sorry Mr. Penn should tell us, that this is not the way of Scripture, because it is the Common High-way of the Scriptures. For all the outward Sacrifices under the Law were Types or Figures of the Sacrifice of Christ, the outward Christ upon the Cross. Of whom St. Paul said (1 Cor. v. 7.) Christ our Passover is Sacrificed for us. So that the outward Paschal Lamb in Egypt, and the striking of its Blood upon the Side-posts of their Houses (Exod. XII. 7, 13.) that the Destroyer might not come in, was a certain Type of the outward Blood of Christ, which keeps off God's Wrath from us, and not of any fanfy'd inward Lamb slain in our Hearts, &c. as the Craft and Malice of the Devil has suggested, to deface and wear out of our Minds the Faith in Christ's outward Blood, by which only there is Salvation.

And by the help of this Distinction of an outward and inward Christ, outward and inward Blood, &c. the Quakers do keep themselves out of sight of all Men not thoroughly acquainted with their Decelts. They can, upon a Pinch, subscribe the whole Creed, and yet not mean one word of it of God or Christ at all; that is, of any God or Christ without Men, or what all the World believe by God or Christ, as existing without us, tho by their Blessed Influence operating within us.

But

But their Gross Ignorance could not first, distinguish betwixt God and his Influence: and those of them who know better now, think themselves obliged to justify, at least to Palliate and Excuse, the Failings of their Leaders, because they once own'd them to be Infallible.

By this means, all the Non-sense and Blasphemy of G. Fox lies upon Mr. Penn's Shoulders. If he will maintain him, right or wrong, then must Mr. Penn answer for G. Fox's calling himself Equal with God. And his senseless Argument to prove it, in his *Sail's Errand*, before Quoted, p. 8. because (forsooth) he had the Spirit of God (as he pretended) when he Argues, in these words, *He that hath the same Spirit that raised up Jesus Christ, is Equal with God.*

Mr. Penn must likewise Account for what is before Quoted out of *The Sword of the Lord drawn*, &c. p. 5. 'Your imagined God beyond the Stars, and your Carnal Christ utterly deny'd—to say this Christ is God and Man in one Person, is a Lie.

I will here add to this, how careful they are to instil into their Children, according to their Capacities, these Principles of their most Anti-Christian Religion, and exceeding the Blasphemy of all that we ever yet heard among the most Barbarous of the Heathen Nations. There is a *Primer* put out for the Quaker Children, by W. Smith. There you have this Question asked, *How may I know when Christ is truly Preached?* And the

Ans.

Answer is, *They that are False (Ministers) Preach Christ without, and bid People believe in Him, as He is in Heaven above; but they that are Christ's Ministers, Preach Christ within.* Here was an admirable Cue given to young Children, to prevent their ever receiving the least tincture of Christianity; that if they shou'd, at any time, hear of a Christ in Heaven, or of any Christ out of themselves, they might immediately stop their Ears, and believe all who spoke of it to be False Ministers. Sure, Satan never advanc'd his Kingdom in any Age so high, as in these miserably deluded People!

But lest the Child shou'd think that there might be only difference of Expression betwixt the Quakers, and others who Profess'd a Christ Personally in Heaven, tho present with us, and operating in our Hearts by the Influence and Graces of His Spirit; there is another Question, p. 9. *Here then is great difference in their Doctrine?* Answer, *Yes, and no more Fellowship than East with West.* This Answer is true indeed. For the difference is not only in the Expression, but in the Doctrine. And there is no more Fellowship than East with West. As Edm. Burrough says in his *Epistle to the Reader*, before *G. Fox's Great Mystery*, p. 17. 'We differ in Doctrines and Principles, and the one thou must justifie, and the other thou must Condemn, as being the one clear contrary to the other in our Principles. But here take notice, that there are no Christians in the World, who deny Christ's Spiritual Influence and Operation in the Hearts of Men, and His Light within them. And there-

for this difference of Doctrine betwixt the *Quakers* and us, which, they say, is as wide as *East* from *West*, must be more than concerning the Light within, as a *Ray* or *Beam* shining into our Hearts from Christ the Sun of Righteousness; for in this, there are none upon Earth that have any difference with them; and therefore the difference must be concerning this Light within, being not a *Beam*, but the *Sun* it self, the True, Real, and only Christ. The very Person, and not only the Influence, of Christ. So that the true state of the Question will be this, Whether this Light within be the Principal or a *Secondary Agent* in us? For if it be only a *Beam*, it is a *Secondary Agent*, because it proceeds from the *Sun*; but if it be the *Sun* it self, then it is Principal. Again, if it be the *Sun*, it is the only Agent, because the *Sun* receives not his Light from any other. But if it be a *Beam*, it is not the only Agent; because the *Sun* does enlighten by the *Beam*. And, in both these respects, the *Quakers* do positively determine the Light within to be not a *Secondary Agent*, sent from any other; but that it is, its self, the only, and the Principal. And this is the Language which they betimes teach their Children. For in *Smith's Catechism*, p. 57. there is this Question and Answer. And is that which is within you the *Only Foundation* upon which you stand; and the *Principle* of your Religion? Answer, That of God within us, inasmuch as for we know it is Christ; and being Christ, it must needs be *Only* and *Principal*; for that which is *Only*, admits not of another; and that

which is Principal, is Greatest in Being: And thus we know Christ in us to be unto us the Only, and the Principal, &c.

Here they expressly disown any other Christ, than what is within them. But because all this may be pretended as meant only of Christ's Spirit, not of His Body, tho' there can be no room for any such pretence, because all whole Christ is here spoke of: And that it wou'd be as great Blasphemy to say that Christ had no other Spirit than what was within us, as to say that He had no other Body but what was within us: Yet, to make it exceeding plain that the Quakers do not believe that Christ has any other Body, or other Humanity, than that Spiritual, or Allegorical Body, or whatever they mean by it, which they say, He has within them. In *Edw. Burrough's Works*, p. 149. This Question is ask'd, in these plain and peremptory Terms, *Is that very Man, with that very Body, within you, yea, or nay?* And the Answer is as plain. *The very Christ of God is within us, we dare not deny Him.*

But lest these Primmers, such as I have mentioned of *W. Smith's*, and others of the like Nature, to Poyson their Children with their Heresies, shou'd not enough be taken notice of, they have of late brought Fox's Blasphemous Journal, into their Publick Meeting-Place at the *Savoy*, where it is constantly kept in a Box made on purpose, as their Text, to be recurr'd to upon all occasions, and for the Instruction of those who may

not have the Book themselves. This is an Honour they never yet vouchsaf'd to the Holy Scriptures, which are not to be seen in their Meetings; but are a great Offence to them, produc'd by any there, as above is shew'd. And it was a bold Effort in George Keith to bring a Bible lately into his Meeting at Turner's-Hall, and reckon'd by his opposites as a sign of his turning back again to the Pridgeway of Worship.

In their publick Schools, particularly the great one at Wansworth near London, Portions of this Fox's Journal are enjoyn'd to the Scholars to be read every Day. But never a Chapter out of the Bible; that is *Beastly-War* with them, *Dust* and *Death* and *Serpent's Meat*! The Publick ought to take some care of this, in pity to their poor Souls. This caution'd before in *Satan Disrobd*: But eat it here because it is material.

I will end this Section, with shewing the Quakers have, in their *Blasphemies* against the Divinity of Jesus, and Humanity of Christ, only lick'd up and improv'd the Ancient *Anti-Christian Heresies*. Mr. Penn's *Sandy Foundation*, Printed 1668. is nothing else but the height of *Socinianism*, in the two great Branches of it, denying the *Trinity* and the *Satisfaction* of Christ: These are what he calls *The Sandy Foundation*; and his whole Book is wrote on purpose, and expressly against these.

The *Manichees*, *Eutychians*, *Marcionites*, and *Saturnians*, said that Christ was a Man only

Appearance, but had not properly an Human Body or Soul. Thus say the Quakers, That he Dwelt only in the Body of that man Jesus, as in a Veil or Garment; but took not That Body into his own Person, so as to become Hypostatically united to it; And if so, He was not truly a Man, but only in Appearance. And agreeing to this, the Gerdonites, the Eusebians, and Manicheans said, that the Passion of Christ was not Real, but in Appearance only, and outward shew. And such it was, if, according to the Quaker Doctrine, His Veil only, or Garment was Crucified.

Others taught (the Family of Love of late) that it was all an Allegory. And thus the Quakers most expressly, making Christ's outward Blood, the Type and Figure of inward Blood shed Spiritually in their Hearts: Making Christ without but the History, and their Light within the Mystery or Substance; which the Christ without, as a History, or Shadow of it, pointed to.

But lastly, (because I must not stay here to Deduce and Compare all their Heresies) those Ancient Hereticks the Ebionites, and Nazarenes, from whom our Modern Socinians, and from them the Quakers, do derive their Doctrine, did mightily undervalue the Holy Scriptures. Some of them pretended to Mend the Scriptures and did boldly Adulterate them; and set up other Scriptures against those receiv'd by the Church. And this the Quakers have done beyond any that ever went before them.

Euseb. Hist.
l. 5. c. 28. Theod. Harer. Fab.
l. 2. c. 5.

For they have Canonized all, and every of their own Writings; tho' most *Blasphemous*, and expressly *Contradicting* one another, as has been shewn.

They make themselves *Equal* to *God* and *Christ*, and *Arrogate* the Name of *Christ* to themselves.

And the same would excuse *Simon Magus* for being call'd, *The Great Power of God* (*Acts* viii. 10.)

That was more modest than our *Magicians*, who was call'd, *The Christ himself*; and not only His *Power* or *Virtue*. *Simon* desir'd only, That the *Holy Ghost* might be given by his Hands (*Acts* viii. 19) but *George Magus* own'd no other *Holy Ghost* than what was within himself, of which he was the Possessor and Owner. These have far outstrip their Master. For *Simon Magus* was the Father of the *Quakers*, *Socinians*, and all the rest of the *Anti-Trinitarian Hereticks*. He first blasphem'd against the *Holy Trinity*; slighted the *Scriptures*, denying the *Law of Moses* to be from *God*; set up *Magic*, *Idolatry*, and *Sensuality*. In all of which he was not more follow'd by the *Gnosticks* than the *Quakers*; as, I think, I have sufficiently shewn.

S E C T.

S E C T. XI.

Concerning the Satisfaction of Christ.

Herein the *Quakers* are direct *Socinians*. For they positively deny the Satisfaction. And this is no less a distinguishing Doctrine of the *Socinians*, than their denying the *Trinity*, and the *Divinity of Jesus*.

Mr. Penn blasphemes it, as both Irreligious and Irrational. His Arguments

are the old *Socinian* Job Trot, tho I believe he knew it not; only *Good Wits jump'd*: For in his *Invalidity of John Faldo's*

Reason against
Rising, 1673.
p 92, 91, 92,
93.

Vindication, &c. Printed the same Year, 1673!

p. 413. He Vindicates himself from an imputation he says had been cast upon him for being a *Socinian*, upon occasion of his Book,

call'd, *The Snares Foundation Shaken*; and says,

That he had not at that time ever read any

one *Socinian* Book in all his Life, if so much as

look'd into one. And if he had known this

to have been *Socinianism*, he wou'd not, in his

Winding-sheet. Printed 1672. have upbraided

T. F. and H. H. so often with the reproach

of being *Socinians*, Sect. 1. Their beloved

'*Socinianism*, *Socinian* Agency, the Spirit of

'*Socinianism* try'd, according to that Discover-

'ry it has made of it self, in their Lamentable

'yet Conceited Agent, *Hen. Hedworth* —

his Grim Socinian Cavils bursten'd with Folly and Revenge. 2.—This Anti-Scriptural Socinian. 7.—The Scriptures Socinianiz'd. 8.—This Giddy-headed Socinian, &c.

And yet Mr. Penn does (it seems without knowing it, tho' Infallible) perfectly Copy after these Socinians in his Arguments against the Satisfaction of Christ. As that there was no need of any Satisfaction to God's Justice for our Sins. That it is not call'd Unjust to Forgive a Debt without any Satisfaction; thus confounding the Notions of Justice and Mercy; for all Forgiveness proceeds from Mercy. But Justice cannot remit the least Farthing; else it were not Justice. And what is Inconsistent with the Nature of Justice, is inconsistent with God; for God is not only Just, but He is Justice it self. Justice in the Abstract, the Highest and most Adequate Notion of Justice.

What room then is there for God's Mercy? If He be all Justice, where is His Mercy?

Ans^r. God's Attributes do not Fight, or Contradict one another. They Magnifie and Exalt one another. Thus God's Justice is Magnified in that it Exacts Full and Adequate Satisfaction: His Wisdom is Magnified, in finding out such Means as to do it: And his Goodness or Mercy is equally Magnified in affording those Means. And all these are fulfill'd to the utmost, that is, Infinitely, in the wonderful Oeconomy of our Salvation by the Satisfaction paid to God's Justice for our Sins, in the Sacrifice and Death of Christ; which,

which, because of his Divine Nature, was Full and Adequate Satisfaction, and, by his Humane Nature, the Satisfaction was paid by the same Nature which offended.

But upon the *Socinian* and *Quaker* Scheme, one of God's Attributes must fight with, and Conquer, the other: one must subdue and beat down the other: And his Justice must quit the Field to his Mercy. This is great Nonsense as well as Blasphemy; and utterly inconsistent with the first Notions of a God.

And, upon this Scheme, no tollerable account can be given for the Death of Christ. For whether as an Example, or an Intercessor, or a Teacher (which are all the Notions wherein the *Socinians* and *Quakers* do receive him) in none of these is there any Necessity, or Rational Account to be given for his Death.

This is the Mill-stone of *Socinianism*, which will sink it into the Sea. These Men pretend to the highest Reason, and reject the most express *Revelations* of the *Holy Trinity* of God, and the *Divinity of Christ*, meerly upon the account that their Reason cannot comprehend these profound *Mysteries*. These Men reject the Doctrine of the Satisfaction upon the like pretence of *Reason*, and advance, in its place, the most *Arbitrary* and *Unaccountable* supposed Covenant betwixt God and Christ, to remit the Sins of the *Penitent*, for the altogether Needless and Barbarous Murder of the most Innocent Person in the World.

But

But having wrote at large upon this Subject (which may hereafter see the Light) I will not here repeat : My business at the present, being not to enter into the large Field of the *Socinian* Controversie, but to shew the much mislead generality of the *Quakers*, how ignorantly and blind-fold their pretended *Infalibility* is led into the most gross and vile Heresie, that ever the Enemy sow'd in the *Christian Church*, which is that of the *Socinians*, and which, in Name, the *Quakers* do so much abhor.

And they exceed the Impudence of the very *Socinians*, in their bold Effrontery and loud Blasphemies against this most Fundamental Doctrine of the *Christian Religion* ; The Satisfaction made to the Justice of God for our Sins, by the Blood of Christ outwardly shed ; and our Justification thereby in the Sight of God. Mr. Penn says, That, if it is our Duty to forgive without a satisfaction received ; and that God is to forgive us, as we forgive others ; then is a satisfaction totally excluded. The poor-ness of this Argument is exposed in *Satan Dis-rob'd*, Sect. 2. p. 15. to which (for saving Repetition) I refer the Reader. But here observe, how Positively and Boldly he denies the Doctrine of Satisfaction ; he will not leave one scrip or foot-step of it behind, it is not only excluded by him, but **Totally** excluded ! yet will he deny himself to be a *Socinian* !

And speaking of our Justification, by the Righteousness which Christ hath fulfilled in His own Person for us, he says, in his *Serious Apology*,

logy, p. 148. And indeed this we deny, and boldly affirm it, In the Name of the Lord, to be The Doctrine of Devils, and an Arm of the Seat of Corruption, which does now Deluge the whole World. See this further enlarg'd upon, in *Satan Disrob'd*, p. 17. with other Proofs to the same purpose, in that Section, where their Defences for themselves are likewise consider'd. See likewise Mr. risp, his *Just and Lawful Tryal of the Foxonian Quakers*, &c. p. 69. to p. 76.

S E C T. XII.

Of the Resurrection of the Body.

THis the Quakers do positively deny. Mr. Penn makes Nonsense of it, and worse. He compares it to Transubstantiation, nay, to the Alcoran. In short, (says he) if Reason against Reason 1673. p. 138. the Compleat happiness of the Soul rests in a re-union to a Carnal Body, for such it is sown, then never cry out upon the Turks Alcoran; for such a Heaven and the Joys of it, suit admirably well with such a Resurrection.

If

If the Reader thinks (as I did when I first read this) that Mr. Penn meant this only of such a gross Conceit of the Resurrection, as if our Bodies shou'd be in the same frail condition as now, and addicted to *Sensualities*: If the Reader thinks thus, as I did (for what else cou'd any one think?) he will be, to his astonishment, undeceiv'd, as I was, in reading of what follows.

No *Christian* ever held that there was not a great Change of the Body, in its *Qualities*, at the *Resurrection*. It is sown in *Weakness*, in *Corruption*; it is rais'd in *Incorruption*, and in *Power*, &c. And therefore if Mr. Penn meant no more than as abovesaid, he wou'd dispute against no *Christian*. But alas! as you will find, they deny any *Resurrection* at all of that Body which is sown; that they leave wholly neglected for ever in its *Dust*.

Some of them suppose a perfectly New Body will be made for the Soul; but others, that the Soul it self is the *Spiritual Body*, which is mentioned, 1 Cor. *xy. 44.* and consequently that there is no other *Resurrection* than at each particular Persons Death, when the Soul, which they call the *Spiritual Body*, is freed from the *Natural Body*, never more to meet again.

And, in consequence of this, these believe no *General Resurrection*, no, nor some of them, any *End* of the *World*, every Man's *Resurrection* being, as they suppose, *Perfected* at his *Death*, tho obtain'd, in measure, before.

But

But let us return to Mr. Penn. In his Book above Quoted in the Margent, (*Reas. against Rail. p. 134.*) he is Answering this material Objection, That if it be a New Body which is made for the Soul, then there is no *Resurrection of the Body*: For that does not rise again which never lay down.

And when St. Paul says, 1 Cor. xv. 42. (speaking of the *Resurrection of the Body*) that *It is sown in Corruption, and It is raised in Incorruption, &c.* this cannot be true, unless it be the same It, that is, the same Body, which is spoke of in both Branches of the Comparison. The Objection is in these words. If the *It* in the Text be not the same Body, how can it be call'd a *Resurrection*; for that supposeth the same?

I Answer (says Mr. Penn) If a thing can yet be the same, and notwithstanding Changed, for shame let us never make so much stir against the Doctrine of Transubstantiation; for the Absurdity of it is rather outdone than equal'd by this Carnal Resurrection.

First, The Church of Rome owes Mr. Penn thanks for so very kind a Representation of Transubstantiation, as to make it stand upon a better foot than the *Resurrection of the Body*, which is an Article in our Creed, and receiv'd by the Catholick Church in All Ages.

Secondly, This is answering one Objection with another.

But Thirdly, As to his Objection: Cannot he apprehend a thing to be Changed in many of its Qualities, and yet remain the same in its

Sub-

Substance? For that is the present Question: Quite contrary to that of Transubstantiation, which supposes a Change of the Substance, the Qualities or Accidents remaining the same.

What does he think? Was not Christ's Body Changed in his Transfiguration upon the Mount? Was it not therefore the same Body? Or did Christ take a New Body? That wou'd have been Death. For after a Soul is *Hypostatically*, that is, Personally united to a Body, their separation is call'd Death. Unless he thinks that Christ took a Body no otherwise than as *Angels* have done, that is, not into any *Hypostatical* Union with his Person, but only as a Cloak, or Veil, which he might throw off and put on again, without any alteration as to his Person. And if so, then Christ did not die upon the Cross more than upon the Mount; that is, He only put off that Bodily Garment; but that was no Death, more than an Angel is said to Die, when he lays down that Body, which he took up only for an occasion.

But this has been discours'd of more fully, in the Section concerning the Divinity of Christ. In the mean time, let me give an easie answer to the two Verses in the xv. *Chapt.* of the 1st *Epistle* to the *Corinthians*, which the *Quakers* make use of against the *Resurrection* of the Body. One is *ver. 37.* *Thou sowest not that Body which shall be.* The other is *ver. 50.* *That Flesh and Blood cannot inherit the Kingdom of God.*

Ans.

Ans^r. *Flesh and Blood*, while *Corruptible*, as ours is in this Life, cannot bear the *Incorruptible State of Heaven*. As it is express'd in the same *ver.* in explanation of the Expression. *Flesh and Blood cannot Inherit the Kingdom of God*, neither doth *Corruption Inherit Incorruption*. But our *Corruptible Flesh* will be changed in its *Qualities*, and put on *Uncorruptible Qualities*; and thus the *Dead* shall be rais'd *Incorruptible*, and we shall be *Changed*; for this *Corruptible* must put on *Incorruption*, &c. *ver.* 53. &c.

The same Answer will serve *ver.* 37. where the Apostle does Illustrate the Resurrection of our Bodies by the Resurrection of Grain that is sown in the Ground. For the Body of such Grain is chang'd in its Qualities, but not in its Substance. The Grain must die, or else it will not Fructifie or Rise again. In this Death it loses something, as the Husks; but it retains the Substance which rises again, much alter'd from what it was sown; for it rises in the Blade, then the Stalk, Ears, and then the full Grain in the Ear. But to shew that the Substance is not alter'd in all this, we find that every Grain rises the same it was sown; if you sow Oats you expect not a Crop of Wheat. And there is full as much Reason to say that God does *Anew Create* every Year all the Grain that grows in our Fields, without any respect to the Grain that was sown, or any Natural Production from thence; as that we shall receive totally New Bodies without any Relation to, or
any

any part of the Body that was sown.

And as to Mr. Penn's mighty Wonder, how a thing can be chang'd and yet the same, which he cannot comprehend, and compares to Transubstantiation, it is so far from being any difficulty at all, that it proves the thing that is *changed* to be the *same*; because otherwise, It were not *changed*.

If George be chang'd in *Quality*, in the State of his *Health*, or *Reputation*, this is a certain proof that it is the same George still. But if William be chang'd, this is no change in George. So that a thing being chang'd proves it to be the *same*. Nor is the greatness of the *Change* any Difference as to the *sameness* of the *Person* chang'd. Death is a great change, yet if William dies, it is William, even the same William that liv'd, who dy'd: And as sure, it will be the same who shall rise again, tho undergoing another great change.

But I am now to tell you a very strange thing, which I would not believe when it was told me, till I saw it: And that is, that Mr. Penn does understand that Long and Elegant Description of the Resurrection of our Bodies, from the 35 v. of the xv. Chapt. of the 1st Epistle to the Corinthians,

The Invalidity of only of the Spiritual State of the
John Faldo's Vin- Soul in this Life. These are
dication, &c. 1673. his own words, p. 373. of his

Book Quoted in the Margin; and repeating, ver. 44. It is sown a Natural Body, it is rais'd a Spiritual Body, &c. he adds, p. 369. I do utterly deny that this Text is concern'd in the Resurrection

Resurrection of Man's Carnal Body at all. I will write it (says he) with the five following Verses, which he there sets down; but for Brevity I omit them, referring to the Chapter; and having repeated them, which speak of the Natural and Spiritual Body, that the First Man is of the Earth Earthly, the Second is the Lord from Heaven; and that, as we have born the Image of the Earthly (that is of Adam in this Corruptible Life) so we shall bear the Image of the Heavenly (that is, at the Resurrection, when our vile Bodies shall be made like unto Christ's Glorious Body) but Mr. Penn, pag. 370. having repeated these Verses, goes on thus. I say this doth not concern the Resurrection of Carnal Bodies, but the two States of Men, under the First and Second Adam; Men we sow into the World Natural, so they are the Sons of the First Adam; But they are Raised Spiritually, through Him who is the Resurrection and the Life, and so they are the Sons of the Second Adam — who came to Raise up the Sons of the First Adam, from their Dead to his Living, their Natural to his Spiritual Estate. But perhaps (says he) it will be objected that the 47th Verse, The first Man is of the Earth Earthly, and part of the 49th Verse, We shall also bear the Image of the Heavenly, seem to imply a Bodily Resurrection; but let the whole Verse be consider'd, and we shall find no such thing, &c.

I will not take up the Reader's Time to repeat all his Arbitrary Interpretations. They are such as will, by the same Liberty he uses;

M

take

take away the *Literal Adam*, and *Literal Christ*, as well as the *Literal Resurrection*. And I have shewn, *Sec. X.* That the *Quakers* have *Spiritualiz'd* away the body and the Being of *Christ* into their *Light* within. In deed, if the *Spiritualizing Art* be allow'd in this *Latitude*, there can remain no one word of *Certainty* or *Reality* in the whole *Bible*, or in any other *Book* or *Writing*, or in any word that Men can speak.

When I urg'd to a *Quaker-Precacher*, towards a proof of the *Resurrection* of bodies, That Text, *Mat. xxvii. 52, 53.* that many *Bodies* of *Saints* arose, and came out of the *Graves* after *Christ's Resurrection*, and went into the *Holy City*, and appeared unto many: He made answer, That, that was not meant of the *Literal* or *Earthly Jerusalem*, that any *Dead body* arose there, but of the *Spiritual Jerusalem*, which *John* saw coming down from *Heaven*. And others told me, they heard the same Exposition in a *Quaker-Sermon* at one of their *Meetings*.

Here we have *Spiritual Graves*, *Spiritual Dead Bodies*, *Spiritual Jerusalems*, *Spiritual Resurrection*, and *Spiritual Light*, whenever any Text pinches them.

Among other Names of Reproach which *Mr. Penn* in his *Spirit of Alexander the Copper-Smith* (before Quoted, p. 4.) bestows upon one of the separate *Quakers*, he calls him *Hymeneus* and *Philetus*. I suppose only through *Inadvertence*, because they were ill Names, not minding how near *Home* this brought the

Accusation : For these, in this Article of the Resurrection, were direct Quakers : These were they, who (as St. Paul tells of them, 2 Tim. ii. 18.) concerning the Truth, have erred ; saying that the Resurrection is past already. That is, they Spiritualiz'd it from the Letter, and meant it only of the Spiritual rising up of Christ in our Hearts ; which having obtain'd (as their Light within did assure them) their Resurrection they suppos'd was past already, and they expected no other. But this St. Paul calls overthrowing the Faith. And I have heard several Quakers, some of their Preachers, say, That they had already obtain'd the Resurrection, by Christ having Risen in their Hearts ; and that they believ'd no other Resurrection, nor expected any.

And as they deny any outward Resurrection, so consequentially they deny any outward Heaven. Which we may see by the Books that have been wrote against them, upon that Head, and their Answers to them. There was one Printed. 1656. by several hands. Intituled, *An Antidote against the Infection of the Times*. Which is divided into several Considerations. The Fourth Consideration, p. 6. Is wholly upon this Point, proving against the Quakers, that there was an outward Heaven ; And that Christ ascended thither, Viz. That Heaven which was Created, before Man was formed out of the Earth. How sottishly blind then are they (says that Book, *Ibid.*) that suppose Angels, yea, the very Heaven of Glory to be something in Man ; whereas these were

M 2 Created

Created in their Glory, before Man had a Being.

To this Book G. Fox wrote an Answer. Which you will find in his *Great Mystery*, p. 214. Where repeating the above-quoted words, in his way, that is, never *Exactly*, seldom *Truly* (tho they complain Grievously if but a *Comma* be mis-plac'd in Quoting any of their words, and then deny them, As is Stated) he do's not deny the Charge, but justifies it. He puts the objection against the *Quakers* in these words, *To say Heaven and Glory is in Man, which was before Man was, they are Sottish and Blind.* And his Answer is in these words. *There's none have a Glory and a Heaven but within them, which was before Man had a Being.*

For further proofs upon this Head; and the *Quaker-Defences* and *Excuses* of their *Heresie* herein, I refer to *Satan Disrob'd*. Sect. 3. p. 26. where the *Quakers* Last Shift to cover this and other their *Vile Errors*, is laid fully open.

SECT.

S E C T. XIII.

Of the Holy Sacraments.

According to the former rate, they answer that Text, 1 Cor. xi. 26. of *shewing forth the Lord's Death* (by the Celebration of His *last Supper*) *till He come*. That is, say they, with *Hymeneus* and *Philetus*, till His coming *spiritually* in our *Hearts*. And they supposing that He is so come, there is an end of the time limited, for the Celebration of that *Order* of *Christ*.

Tho' they cannot deny but that *Christ* was so come in the *Hearts* of the Holy *Apostles*, and of the purest *Primitive Christians*, and *Blessed Martyrs*, none of whom Dream'd of the time being thus expir'd; but did continue, and the *Catholick Church*, from their Days to this, in the Religious Observance of that *Holy Institution*, thinking it obligatory, till his coming again, that is, at the *Literal Resurrection* in the last day.

The same time that was limited to the continuance of the other *Sacrament* of *Baptism*, Mat. xxviii, 20. That is, *Always, even unto the end of the World*, as it is there said by *Christ*, to his *Apostles*, and their *Successors*. Go ye and *teach*

teach all Nations, Baptizing them — — and I am with you (that is, you, and your Successors, in the Execution of this Commission of Baptizing, &c.) *always, even unto the end of the World.* For if this be the time, during which Christ promised to assist his Commission, it must doubtless infer the like continuance of the things requir'd in the said Commission.

And I wou'd fain know from any Quaker, why Teaching does not cease, as well as Baptism; since both are in the same Commission, and the time of Continuance, spoken equally of both. And the necessity of Baptism, generally inforc'd in the same Commission (Mark 16.) *Go ye unto all into the World, He that believeth and is Baptized, shall be saved.* And upon the Quaker Pretence to Infallibility, and the unerring guidance of the Light within every particular Person, why should not all outward Teaching cease as well as Baptism? For what need of Teaching to Infallibility? And what need of Teaching an outward Ordinance, as well as Baptism? And to last only, till we are Taught? And does not the Light within teach sufficiently? The Quakers dare not deny the sufficiency of the Light within: Therefore there is greater need, by their own Principles, for the continuance of Baptism, than of Preaching: because Baptism is an Initiating Ordinance, and therefore always to be continu'd while there are any to be Initiated or Admitted into the Society of the Church. But Teaching does of its own Nature, cease, when Men are sufficiently Taught: Therefore to those who hold the

the sufficiency of the Light within, outward
 Preaching must be wholly inconsistent. Yet
 they keep up Preaching, and abolish Baptism.
 All that can be said is, That their Power of
 Interpretation is a very Arbitrary and Despotick
 Power. And we must ask no Reasons. In-
 ward Baptism must supersede the Outward,
 but Inward Teaching must not, even to those
 whose sole Foundation is the Inward Teach-
 ing. And thus one will say, and another will
 say, Let me here add one Observation for the
 sake of those who pretend that the Baptism
 which is spoken of *Mat. XXVIII. 19.* Go ye and
 baptize them, &c. was
 meant only of the Spiritual Baptism, or the
 Baptism with the Holy Ghost. Let me observe
 to those, That Christ only is He who could
 baptize with the Holy Ghost. The Holy
 Ghost is His Gift only. To say that Adam
 could baptize God (which the Holy Ghost is) is
 the highest blasphemy, which indeed are made
 Ministerial Officers, by
 whose Hands Christ does bestow the Holy
 Ghost, in the use of those Rules and Orders
 which He has appointed. And Simon Magus
 himself understood it no other wise, *Acts VIII.*
18. He desired only to be made such a Mi-
 nisterial Officer, through whose Ministry the
 Holy Ghost might be given. And in all the
 Gospel there is no such Command given to any
 Apostle, as to baptize with the Holy Ghost. Not
 is it said that any of them did baptize with the
 Holy Ghost. That is the Peculiar of Christ
 himself, and spoke Characteristically of Him alone.

John 1. 33. They indeed were impowered, ~~by~~ ^{John}, to Baptize with ~~Water~~, which being ~~by~~ ^{by} Administer'd and Receiv'd according to ~~Christ's~~ Institution. He has promis'd the ~~Spiritual~~ Baptism with the Holy Ghost to go along with it, but as His Gift, not as the Gift of his ~~Ministers~~, by whose Hands He pleases to convey it. Therefore, if the ~~Quaker~~ Interpretation of *Mat. XXVIII. 19.* do's hold, it will follow, That the *Apostles* and their *Successors* have power to Baptize with the Holy Ghost, Which is Blasphemy. And this must be the consequence, if when *Christ* gave them his Commission to Baptize all Nations, the *Spiritual* and Immediate Baptism with the Holy Ghost be meant, and not the Ministerial and Mediate Baptism with Water.

And as this Outward Baptism with Water was an Ordinance Instituted, as a Means of Grace whereby the Inward Baptism with the Holy Ghost was convey'd; it was therefore the Form appointed of Admission into the Society of the Church, and thereby giving a Title to all the Privileges and Promises which are annexed to it: And likewise it was a Publick and Avowed owning of our Christianity. Upon all which accounts it was necessary, even where the Inward Baptism with the Holy Ghost was already attained. As St. Peter said, *Acts X. 47.* Can any Man forbid Water, that these should not be baptized, who have receiv'd the Holy Ghost as well as we?

And

And St. Paul, tho Converted and Instituted immediately from Heaven, was commanded to be baptized with Water.

And it is very observable, that among these things wherein St. Paul was Instructed, tho Immediately from Christ, he tells us, *Cor. xi. 23.* That one was the Institution of the Lords Supper. Upon which he lays so great a stress, that he charges grievous Disorders, sent among the *Corinthians*, and Death it self, *ver. 30.* upon their Neglect and Abuse of this Holy Mystery. How then wou'd we have Censur'd the Preaching down this and the other Sacrament of Baptism, as Carnal and Hurtful things! And let me here seriously mind these *Quakers*, and Admonish them, how their Neglect of the Outward Ordinances and Signs, has lost to them the Reality, and the thing signified. For it had been impossible for any who had been kept in the constant Use and Practice of the Sacrament of the Lords Supper, to have forgot Christ's Outward dying, and shedding of his Blood, or to have turn'd it, as many of the *Quakers* have done, into their wild Notion of his Spiritual Suffering within us; and that The Light within is Christ Himself; as before is shewn in *Self. X.*

I say, how cou'd any who frequently us'd to shew forth the Lords Death, by the visible representation of it in the Sacrament of the Holy Communion, by the Bread Broken, like his Body; and the Wine Poured forth, as his Blood was upon the Cross; how cou'd any who

who had practis'd this, and seen Persons daily baptized into **Charks Death**, How could such a one ever have so much as imagined, how could it ever have come into his Head to Spiritualize away the *Literal Demands* and *Sufferings* of Christ? No, it could never have been done. But the *Enemy* having once deluded Men into a Neglect of the *Outward Signs* and *Seals*, *Plagues* and *Means* of *Grace*, whereby God guarded and fenced the Soul and Spiritual part of his Religion (as a Kernel is by a Shell in which it grows) the Devil having stoln from us the *Body* or *Outward* part of Religion, the *Soul* soon disappears, and left behind it a *useless Carcass* of Religion. For Religion can no more live in a *Body* without *Outward* and *Corporeal* *Means*, than the *Soul* can live in a *Body* while we are upon the *Earth*, without our *Body*: and hence the *Corporeal Service*, *presenting our Bodies*, as a *living Sacrifice*, is call'd our *Reasonable Service*, *Rom. 12*. And whoever goes about to separate the *Body* from the *Spiritual* *Communion*, does as much *murder Religion*, as he that should separate a *Man's Soul* from his *Body*.

This is so necessary and plain a Truth, that those who take upon them to abrogate the *Outward* Institutions of Christ, do, at the same time Invent and set up others of their own, as has been before observ'd, of the *Quakers Institution of Womens Preaching* and

Womens

at the same time that they threw off, as Carnal, the Sacraments of Christ's Institution.

Upon this poor Pretence, That Baptism is not the putting away the Flesh of the Flesh, but the power of a good Conscience, &c. 1 Pet. 3. 21. which Text they so understand, as that the outward Baptism is thereby disannulled, because the inward Baptism is preferred before it; and not reckon'd perfect without it: That if one make no other account of Baptism but the washing of the Skin, it is indeed no Baptism to him; and he is wholly deprived of the Spiritual Effects of it. And so it was in the Institution of Circumcision under the Law; the Outward Circumcision of the Flesh was not the chief thing meant by it, but the Inward Circumcision of the Heart, as the Apostle speaks, Rom. II. 28, 29. For he is not a Jew, who is one outwardly; neither is that Circumcision which is outward in the Flesh: but he is a Jew, who is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter. Will it follow hence, that there were no Outward and Literal Jews? Or, that there was not an Outward and Literal Circumcision under the Law? but tho' the Outward Circumcision was not the Circumcision, i. e. not that Alone, unless the Inward did accompany it; yet the Outward Circumcision was commanded, and that under pain of Death. Thus both Baptism and the Lords Supper are, as positively commanded under the Gospel, as Circumcision and the Passover were under

under the Law: And yet neither the *Water* in *Baptism*, nor the *Bread* and *Wine* in the *Lord's Supper* are the things themselves, or Alone, without what is signified by them. But notwithstanding they are as indispensable, and useful to Christians, as the other Institutions were to the *Jews*. And as none but Christ, who was greater than *Moses*, could put an end to the Institutions of *Moses*. So can none but Christ, or some Greater than He could put an End to His Institutions, or say that they are determined.

But having treated particularly of this Subject, since the first Edition of this Book, I will not enlarge any farther here.

Only let me tell the *Quakers*, That their Objections, which are answered in that Treatise, are mostly the same which the *Socinians* have set up against these Two Holy Sacraments; That they may see out of whose Quarter those Arrows came, which they have so desperately shot against the *Sacred Institutions* of Christ our Lord.

And let Them and Others observe this with it, That as far as any have gone from the *Outward Ordinances* of Christ's Appointment, so far have they been carry'd from the True Faith of what was Exemplify'd and Guarded by such *Outward Seals* and *Sacraments* of it.

Thus the *Socinians*, having thrown off, or slighted the *Sacraments*, have lost the True Faith in the *Divinity* of *Jesus*, and have rejected Him from being the Christ, or Word of God.

God. Which, they say, only Dwelt in Him, or
 Inspired Him; but was not Personally U-
 nited to Him. Thus say the *Quakers*; and
 to this have they come, by throwing off the
Sacraments, and other outward Means, which
 Christ commanded; and to which He has
 promised his Blessing; which they justly
 forfeit, who think themselves wiser than
 He, by Neglecting or Despising his Out-
 ward Institutions, as *Ineffectual* to secure his
 Religion.

Since my *Discourse of Baptism* was Printed,
 I sent a Book to a very Learned and Judi-
 cious Friend of mine, and one particularly
 skill'd in all the Northern Languages; who
 return'd me some Observations of his to
 fortifie my first Section concerning the
 true Signification of the word *Baptize*,
 and to shew that this Northern,
 as well as the more Learned part of the
 World, have always understood it in the
 same Sense that I have given, to mean an Out-
 ward and *Literal Washing*; and that even
 in *Matth. xxviii. 19*. And, to gratifie the
 Reader, I have here inserted the *Letter*,
 which is as follows.

This

This is what was Promised, p. 169.

S I R,

THe Verb in the Saxon Tongue used to express Baptizare, to Baptize, is *fullian*, or *fulligean*, which literally signifies to Wash, to Rense, and to Cleanse, and Purifie by Washing and Rensing. Hence the Noun *fullepe* in Saxon signifies a Fuller, Mark IX. 3. *7 his þearfodon glitmiende. 7 þa hƿite 7 þa ƿnap 7 þa fullepe oƿen eoƿan ne mæg 7 þa hƿite gedon, and his Raiment became shining, as white as Snow, so as no Fuller on Earth can whiten them.* From this Verb *fullian*, to Baptize, comes the Noun *fulluht*, for Baptism. And from the Noun *fulluht*, John the Baptist is always called in the printed Saxon Version of the Gospels, which follows the Antient Latin *Vulgar*, or Italian Version before it was revised by St. Hieron. *Iohanner ƿe fulluhtepe, John the Washer, Renser, or Cleanser*, and as the Verb *fullian* is used in that Version to Baptize with Water particularly *Matth. III. 11. ƿitodlice ic eoƿ fullige on ƿætepe to dædbote, I indeed Baptize you with Water unto Repentance*: So it is used in Translating the Solemn Commission which our Lord gave the Apostles to go, and Baptize all Nations, *Matth. XXVIII. 19. ƿapað ƿitodlice 7 læpað ealle þeoda. 7 fulligeað hig on naman ƿæden 7 Suna 7 þær halgan Gastes. Go therefore and teach all Nations, and wash them in the Name, &c.* The Saxon Church, as all the

the Churches of God before it, understood this
 Communion to mean *Water-Baptism*, and there-
 fore they called the Baptismal, or Christian
 Name, fulluht-nama, and the Font, fulluht-
 fcepe, *Baptismi locus*; fulluhter-beð, or ful-
 tuht-beð, *Baptismi laquantum*: I hine geor-
 tne. I hine eft æfter fæce mid fulluht-beð
 aþrogh. And he Catechised him, and again after
 a litle time washed him, in the laver of Baptism,
 Bod. Hist. Eccles. p. 176. what the Translator of
 the Venerable Author here exprelles by a Cir-
 cumlocution of *washing in the laver of Baptism*,
 he exprelles afterwards, p. 392. by the fore-
 mentioned Verb fullian: he næfpe þa þenunge
 to cyptræne oð to fullianne on sihte gelo-
 omian mihte, he could never rightly learn the
 Office of Catechising, or Baptizing.

The Manuscript *Dano-Saxonick* Version of the
 Gospels in the *Cottonian* Library, which follows
 the Translation of St. Hierome, useth the same
 Verb fullian, or fulpian, Matth. XXVIII. 19.
 only ill spelt: ȝaað foppdon
 lepuð alle * cynno fulpiande- * hædno.

þu in Noma fædoper
 I Sana, I halgetgæter. For which cause, go,
 teach all Generations, or Gentiles, washing them in
 the Name, &c.

But the other *Dano-Saxonick* Version of the
 Gospels in the *Bodleian* Library, commonly
 called *Codex Rushworthianus*, uses the Verbs
 dyppan, and depan for to Baptize, and truly
 very properly, those words signifying to dip,
 or immerse, as *Basil* doth. So *Matth. III.*
 11. Ic eopie depe I dýppe in pytpe, I Bap-
 tize

size w/dip you in water. And the Participle of the same Verb is used in *Mat. XXVIII.* 19. of that Version: *Go therefore and teach all Nations [dyppende] dipping, or immersing them in the Name, &c.*

In the ancient *Gothick* Version of the Gospels out of the Greek by *Ulphilas* Bishop of the Goths *Bawllæw* is rendred by the Verb *daupjan*, from whence the Saxon *dyppan* is derived. And from *daupjan* *ἱεράννις ἡ Βαυλλῆα* *John the Baptist* is rendered *Johannis Sa daupians*, *John the Dipper*, and *Βαυλλῆα* is rendred by the Noun *daupeins*, which literally signifies Dipping, or Immersion, or Washing by Dipping, or Immersion, as is plain from *Mark VII.* 8. where *Βαυλλῆα* *ῥομπῆα*, *washing of Cups*, is rendred in the plural number *daupeinins* *Sticle*, *Baptismata Calicum*, *Washing of Cups*. Indeed neither *Matth. XXVIII.* 19. which is the Text in Controversy betwixt you, and the *Quakers*, nor *Mark XVI.* 16. are to be found in the maimed Copy of the *Gothick* Version, which wants many whole Chapters, and parts of Chapters, which are lost, but it may be presumed that the Verb *daupjan*, to Dip, or Immerse, was used in both places, because in the ancient *Francick*, or *German* Language, the Verb *douphen*, or *toūphen* signifies to Baptize, and the Noun *doupha*, *toupha*, *douph*, *touph*, signifies Baptism, as in the Paraphrase of *Wileramus* on the Canticles, the *sielan*, the *ther*, *jugetbet sint in ther a doupha*, *Anima, quæ remanentur in Baptismo*. In *Cant.* *Cantic.* Cap. I. So *tousen* is to Baptize, and *toufar* is Baptista:

Olfrid's

Offici's Rythmical Version of the Gospel, but I have not the Book by me to Cite my Authorities, nor to give you the Words in which he renders our Blessed Saviour's Commission to Baptize, *Matth. XXVIII. 19.* I wish it were now in my Power to Consult for you the Noble *Francick* Book, which is one Harmonical Gospel made out of the four Gospels in the *Cottonian* Library, or *Junius's* Copy of the *Francick* Version, or *Tatius's* *Ménotessaron* in the *Bodleian* Library, in which the *Francick* is compared with the *Gothick*, and *Saxon* Versions, by that most Learned Man: But my Distance from the City, and University, and want of Health, will not allow me to take Journeys to Consult Mss. in Winter. But I presume the Verb *tousen*, *doufen* or *douphen*, to Dip, or Immerse, is the Verb used in those Mss. *Matth. XXVIII. 19.* or some other Verb in *Francick*, which would equally prove that those Translators understood *Baptizing* in that Text, in the literal Sense for *Baptizing with Water*.

In *Luther's* German Translation of the Holy Bible, that Verb is also made use of, *Matth. xxviii. 19.* *Darumb gehet hin, und lehrset alle Volcker, und tauffet sie in nammen des Vatters, &c.* Therefore go hence, and teach all People, Dip, or Wash them in the name of the Father, &c. and in the *Dutch* Translation, gaet dan hinen, onderwyft alle de Volckeren deselve doopende in den Name des Vaders, &c. Go then hence, and teach all People, dipping or washing them in the Name of the Father, &c.

In the most Excellent Translation of the Bible into the *Islandish* Tongue, Printed at Stockholm, 1584. To baptize, is always rendered by the Verb *ad skypa*, which literally signifies to wash with Water, but to wash with it Mystically, or with Mysteries Purposes, and Intendments according to Religious Rites, Customs, Ceremonies, and Institutions. And from this Verb the Nouns *skyping*, and *skypilla* signifie Mystical washing, or Lustration by Water, as in *Hebrews ix. 11.* where the divers Ritual and Ceremonial Washings or Lustrations under the Law, are called *Marguilligar skypingar*. And therefore *John's Baptism* being a *Mystical Washing* or *Baptism* unto Repentance for the Remission of Sins, the Colledge of Antiquities at *Upsal*, in their *Islandish* Version of the *Gothick Gospels*, render *Johannis scilicet daupians*, *John the Dipper*, *Johannes Skypate*, *John the Mystical Washer*. And for the same reason the word is used to signifie baptizing of *Christians*; Christian Baptism being * a Mystical or Sacramental Washing of the Body by Water, not only as it is a Ceremony of Admission, or Initiation into *Christ's Mystical Body the Church*, but as it is a Sacramental Sign, and Seal of Remission of Sins to all true Believers. As it is written, *Mark 16. 16.* *He that believeth, and is baptized, shall be saved*: In the *Islandish* Version *Hver hann truer, og verdur skypdur*,
sa

* Didst Sanctify Water to the Mystical Washing away of Sin. Office of Publick Baptism.

A skal frelsabne verða, Whoſoever believeth,
 and is myſtically waſhed, ſhall be ſaved. So Acts
 xxii. 16. Ananias ſaid to Paul, Arife, and be
 baptized, and waſh away thy Sins. In the Iſlan-
 diſh, **Rys up, og maſkypa thið. og af-**
þu lo thinar ſinder, Riſe up, and be My-
ſtically, or Sacramentally waſhed, and ſo waſh
away thy Sins. From this Secret,
 Myſtical, or Sacramental meaning of Bap-
 tiſm, it is called by the Apoſtle, *the waſhing,*
of Regeneration; and therefore is properly
 rendered in the Iſlandiſh Tranſlation by the
 Verbal Noun *Styrn*, which ſignifies waſhing
 with *Lustral* water. But to conclude, with-
 out further entring into your Province, the
 ſolemn Commiſſion, which Chriſt gave to his
 Apoſtles for this Myſtical, Lustral, or Sacra-
 mental waſhing, *Matth. xxviii. 19.* is thus
 rendered in the Iſlandiſh Verſion: **Sýrret þat**
gange thier thið og læret allar Chioder,
og ſkypit þær i nafne fðodr, &c. Therefore
 go abroad and teach all Nations, and Myſtically
 waſh them in the Name of the Father, &c.

Thus, Sir, I have ſent you the old Northern
 Verſion of *Matth. xxviii. 19.* with the Iſlan-
 diſh Verſion of the place, all which ſhew that
 the ſeveral Interpreters of it underſtood it
 of *Water-Baptiſm* in a Literal Senſe. And I
 heartily pray God that theſe Obſervations,
 in Defence of his Holy Ordinance, may help
 to make our *English Quakers* Senſible of their
 great Error, and Sin, in neglecting and de-
 ſpiſing of it. I alſo beſeech God to bleſs all

(171)
your Labours for reducing of them, with Success, and remain with all respect:

Dear Sir,
Jan. 24. 1695;

Your most Faithful Friend,

and Humble Servant,

SECT.

S E C T. XIV.

Some Remarks upon George Whitehead's
C R E E D.

It has been a great and just Complaint against the *Quakers*, that they would never give us any Creed or Summary of their Faith. They find fault with others; but tell not plainly what they hold themselves. They dwell upon Negatives, but love not to speak in the Affirmative what they would be at.

Well! Now *G. Whitehead* has, at last, done it, in the *Introduction* to his *Innocency Triumphant*, which he entitles thus, *Our Christian Testimony re-assum'd in the Affirmative*.

And so far he keeps pace with the *Apostles Creed*; that he comprises it in just Twelve Articles.

But (alas!) when you come to consider them, they do not go cleverly off from the above-said Damnable Errors of the foregoing *Quakers*; but, on the contrary, he words his new *Confession of Faith* in such Dubious and General terms, as may indeed, at first sight, deceive an unwary Reader; but yet keeps off contradicting the Heart of the Heretic, which he still preserves safe and untouch'd: And not only so, but often with a slyly insinuated Excuse and Defence of it.

Thus

Thus in his first Article he confesses *Jesus to be Christ. Even the same Jesus Christ who was born of the Virgin Mary at Bethlehem, &c.* This would seem a plain Confession to the Christ without; that it was meant of that Man *Jesus of Nazareth* and not only of the Light within.

But then when you consider that (as above-said) they attribute the Name of *Christ* to their own *Light within*, and to every one of *Themselves*, as well as unto *Jesus Christ*; then it will appear that this Confession of *Whitehead's* is a meer Fallacy; while it attributes no more to our Lord *Jesus of Nazareth* than to *George Whitehead*.

But let us not wrong *Honest George*. He confesses, *Art. 10.* in these words, *Our Ministers do not teach, that the Name of Jesus and Christ belong to every Member in the Body (or Church) as Amplely, as to Christ the Head.*

And that you may take notice of it, the word *Amplely* is put in a different Character, in old Black Letters, lest you should mistake, and think that *George was Christ as Amplely as Jesus*. That was modest indeed! But then, *George*, Thou art *Christ* as well as *Jesus*, tho' not so *Amplely*. And then your first Article above Quoted, which calls *Jesus* the *Christ*, means no great matter; but is but *Sophistry and Dodging*; and casting a Mist before the eyes of poor deluded People. For I have a hot Charity for a great many of your Followers.

as to think that they do not know those
Depths of Satan, and that *Mystery of Iniquity*
 into which thou and others have led them:
 And out of which thou dost not desire to Re-
 lieve them, but to bind them faster in it, by
 this thy *Equivocating* and *Jesuitical Confession*
 of Faith. As Article 2. where you confess
 (with the *Socinians*) *Christ's coming in the*
Flesh. That is, as before explain'd, taking
 Flesh upon him as a *Veil* or *Garment*; but
 not, in the Language, and true Sense of the
 Scripture, That he was *made Flesh*, *John 1. 14.*
 that is, took it into his *Person*, and joynd it
 in a *Personal Union* with his *Divine Nature*;
 so that (as it is express'd in the *Athanasian*
Creed) as the *Reasonable Soul and Flesh is one*
Man, so *God and Man is one Christ*. If you
 had believ'd what is contain'd in these words,
 you wou'd not have scrupl'd setting it down
 in these words; which must have given the best
 satisfaction, if it had been your design to have
 given satisfaction, without any reserve for
 that wicked Heresie which you wou'd seem
 not to plead for, yet in such words as you
 might easily afterwards explain to mean no-
 thing against it.

Article 7. You say, *We own no such saying*
 as that the *Holy Doctrine* or *Divine Precepts* of
 Scripture is either *Dust*, *Death*, or the *Serpent's-*
Meat. But you say that wicked Men have
 Perverted the Scriptures, That no Body can
 deny to You. But what then? Is the *Holy*
Word of God, therefore, become *Death*, and
Serpent's-Meat, because you have made it
Death

Death unto your selves? God forbid, says **St Paul**, *Rom*, *viii*. 13. in answer to the same Argument which you bring; *Wherefore the Law is Holy, and the Commandment Holy and Just and Good, tho' the Unlearned and the Unstable wrest them to their own Destruction,* 2 *Pet*. *iii*. 16.

But what was it you call'd *Dust* and *Serpents Meat*? Was it nothing else but the *Ink* and the *Paper*? Did any Body ever say that *These* were no *Dust*? Or is that any part of the Contest betwixt us? Was it the *Ink Only* and the *Paper* of which you doubt (as before Quoted in the *Quaker's Refuge*) whether *Moses* or *Hermes* was the Pen-Man? Thou meantst verily, which of them made the *Pen*; that was all, upon the word of a *Quaker*! Was it the *Pen* or *Ink* of which you doubt, that some of it was not spoken by the *Inspiration of the Holy Spirit*; And whether some of it was not spoken by the *Grand Apostor*; Some by *False Prophets*, and yet *True*; some by *True Prophets*, and yet *False*?

The *Ink* or *Paper* are neither *True* nor *False*, but the *Doctrine* only which is written in them. And therefore, *George*, notwithstanding all thy meally *Modesty*, it is, It is indeed, *George*, it is the very *Doctrine* of the *Scriptures* which you *Blaspheme* as *Dust* and *Death* and *Serpent's Meat*, on purpose to bring Men off from trying your *Pernicious Heresies* by those *Sacred Oracles*, and to make your Followers trust wholly to your *New Light within*; in comparison of which it is that

that you vilifie the *written Doctrine* and *Precepts* of God, which are most opposite to all your *Gross Delusions*; it is not the *Ink* nor the *Paper* that you quarrel at. No, they do you no hurt: But it is the *Law* and the *Testimony*, according to which *written Word*, if any do not teach, the same *Holy Scriptures* do *Instruct* us, *it is because there is no Light in them*. *Isai. viii. 20. No Light!* **George!** Mark that! Your false Pretence to the *Light within* is here over-rul'd, and to be measur'd by the *written Word*, *without*. These are *hard sayings* to the *Infalible Friends!* And it was for the sake of these, and such like Texts, which Detect and Explode the miserable *Ignorance* and *Blasphemy* of these Pretenders to *Light*, which made Thee, Friend George, in this same Book, to which Thou hast prefix'd Thy above-said *Affirmative, Confession of Faith*, p. 28. *Excuse* and *Justifie* the *Diabolical Suggestions* in the *Quaker's Refuge* against the Authority of the *Sacred Scriptures*, by saying, that it *Question'd but of some* (of the Scriptures) *not all*, as I have shew'd before.

But now come, George, we are near an end, and we know not if ever we shall meet again; tell me, in the *Plain, Downright, Honesty* and *Simplicity* of thy *Light within*, Didst Thou mean no more by this *but* that only *some* and not *all* the *Ink*, was *thick* and *muddy*, and fit for *Serpent's-Meat*; and that only *some* *Sheets* of the *Paper*, or *Parchment*, or *Barks of Trees* on which they wrote in ancient time, and might write the *Scriptures*, for ought

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thou

thou knowest, was coarse and ugly? Is all thy Malice only against those base *Printers* or *Writers*, who prophane the *Letter* by poor sneaking Impressions, and provide not good *Ink* and *Paper*?

If thou thinkest all this to be *Raillery* not becoming thy Gravity: See, I pray thee, if it be any thing more than what thou settest forth, as the very true and only Reason for those vile Epithets which thou and thy Friends do bestow upon the *Holy Scriptures* of God.

And be asham'd and blush (if thou canst) for that *Silly* and *Childish* come off, with which thou Gravely undertakest to Banter all Mankind, as if all your *Ignominies* and *Contempts* cast upon *Scripture*, were to be understood only of the *Ink* and *Paper*.

Nor is thy salvo more Ingenuous in the *Eleventh Article* of thy aforesaid *Creed*, wherein thou endeavourest to reconcile the *Heretical* Notions of thy *Self* against the true *Incarnation* of *Christ*, calling his *Body* a *Figure*, *Veil*, &c.

It is really (sayst thou) contrary to our Faith and Principle to make *Christ Jesus himself* only a *Figure* a *Ceill*, or Garment. Here the word *only* (as the word *Amplly* in the tenth Article) is put in great *Black Letters*, to shew the stress thou lay'st upon it. And to discover thy *Sophistication*, thou say'st, That *Christ Jesus* is not *only* a *Figure*, or a *Garment*. Not *only*! No more is a *Cloak* or a *Veil*. It is not *only* a *Garment*; for it is *Cloath* or

or *Stuff*, and may be put to many other uses. There is no one thing in the World, that is **only** one thing. It may be taken under more considerations than one.

But this (as I observ'd at first of thy *Equivocating* manner) is but a *Negative* Confession. Thou tellest us what *Christ Jesus* is **not**. Not **only** a *Veil*, *Figure*, &c. so we may say that he is not **only** *Man*, not **only** *God*; that *God* is not **only** *Just*, not **only** *Merciful*, &c.

But, *George*, this is not saying what he *Is*. He may be *any thing*, a *thousand things* notwithstanding of all thy *not only*s.

And thou usherest in this *Article* with more Solemnity than any of the rest (that we may not suspect thee) with a *Reality*. It is **Really** *contrary*, &c. as above Quoted.

But Really, *George*, this is not *Re-assuming* your *Christian Testimony*, in the **Affirmative**, as thou dost promise in the Title to this thy *Cred.*

We did not want to know what was *contrary* to your Tenets; this is still hiding your selves in the dark, in *Negatives*: But we wou'd know *Affirmatively*, what it is you do Profess; and this thou didst Promise; and this thou hast not Perform'd.

Therefore tell us plainly, did *Christ* assume *Flesh* not **only** as a *Veil* or a *Garment*, (like *Angels* when they appear'd in *Bodies*) but did he take *our Flesh* into his own *Substance* and *Nature*, so as to make it one *Person* with Himself, as *our Flesh* is part of our *Person*, of

our *Substance*, and our *Nature* ? Was it that
 that Christ *Cloathed* himself in *Flesh* and *Blood* ?
 If, in this sense, you wou'd mean that he took
Flesh, or was made *Flesh*, we will not Quarrel
 with you for the word *Garment* or *Veil* ; for
 it may be said, that our *Soul* is *Clothed* with
 our *Body*, as with a *Garment* or *Veil*. It is not
 words, but the *meaning* that we contend about.
 And you cannot satisfy the World, nor your
 own Consciences with this Dodging about
 words, while you shun to declare what you
 mean by them.

Nay, you do not shun to declare what you
 mean by them. That is, on the *Socinian* Heret-
 ical side (as above is shewn) to wit, that
 Christ did not assume *Flesh* into his *Nature* and
Person.

But when you wou'd impose upon us, then
 you Dance about the words *Veil* and *Gar-
 ment*, and will not deny the wicked *Hereses*
 of those before you ; but rather insinuate *Ex-
 cuses* and *Defences* for them, as I before ob-
 serv'd.

Thus, in this same *Eleventh Article* we are
 now upon, after your full and *Affirmation*
Declaration (as above said) you suborn two
Texts as Favourers of your *Damnable Heresies*
 before-told. Yet (say you sily) *His Flesh*
was called the Veil, *Heb. x.* and he took upon
 him the *Form of a Servant*, and was made like
 unto *Men*, and was found in the *same*
Shape or Figure of a Man. *Philippians ii.*
6, 7.

Ah George ! George ! I cou'd forgive thee any thing but this. What ! Put upon us at this rate ! And with a fine Quaker Really too ! But tell us, among Friends, didst thou not Really know George, that the word *Veil*, Heb. X. and *figure*, Phil. II. Meant nothing at all of what thy Friends mean by them in this Controversie ? Know then, George, (if thy Light has hitherto forget to tell thee) that the *Veil* in the Temple, that is, the Partition-wall which enclosed the *Holy of Holies* from the rest of the Temple, was a Type of *Christ* : And that as that *Veil* was rent from the Top to the Bottom, at the Death of *Christ*, and so open'd a way into the *Holy of Holies*, which was kept shut before, none but the *High Priest*, who was a Type of *Christ*, entering into It, and that but once a Year, with the *Blood of Expiation*, which *Holy of Holies* was the Type of *Heaven* : And this shewed that Entrance into *Heaven* was only to be obtain'd by *Jesus* our true *High Priest* ; and that by the Offering of his own *Blood* (which by the way, was not his own Blood, if he did not assume it into his own Substance and Person ; otherwise, he only carry'd it in, as the *High Priest* did the *Blood* of others, but not his own Blood) and as the breaking of the *Veil* opened the Passage into the *Holy Place*, Eph. II. 14. so the breaking of *Christ's* Body on the Tree, broke down the *Partition wall* which was betwixt us and *Heaven*, and open'd the Passage into *Eternal Life* ; which otherwise had ever been kept shut against us.

And this shews the necessity of Christ *without*, and of his *Bodily* Sufferings, *without* the *Gates* of *Jerusalem* (Heb. XIII. 12.) and the *Literal* shedding of his Blood as an *Atonement* for our Sins; and not only as a *Type* or *Figure* of the *Light* *within* the *Quakers*; as the Father of all Lies has Blasphemously taught them. And as you have heard above Quoted from them.

And which, thou *George Whitehead*, and all the *New Quakers*, if they had but one Dram of the Spirit of *Christianity* in them, would Renounce and Detest, and with Zeal Disown the Authors of such *Doctrines of Devils*, and not *Palliate* and *Excuse* them, as even thou, *George*, dost, and seekest to fodder their Leaky *Infallibility*, that thou may'st Inherit it. But if thou hast sown the *Wind*, thou wilt Reap the *Whirl-wind*, Hof. VIII. 7.

And now I have told you in what Sense Christ's *Body* is call'd a *Veil*, Heb. X. But what has this to do with the Sense in which the *Quakers* above Quoted do call it a *Veil*?

They call *It* a *Veil*, that is a *Garment*, in contradistinction to *Its* being Christ's *Substance*, and of his *Nature*.

But *Heb. X.* It is call'd a *Veil* in Relation to its *Type*, the *Veil* of the *Temple*.

And these are quite as different Considerations as can be, as far distant as East from West: And yet *George Whitehead* brings in the one to support the other; which is a gross Sophistication, and, if not the height of *Ignorance*, it is a *Malicious Deceit*.

As is his Application of that other Text; Phil. II. where *George Whitehead* brings in the word *Figure*, which is not in the *English* Translation: But let him have it. He himself makes it Synonymous to *Shape*: *Who being found in the Shape or Figure of a Man, &c.*

And now what Relation has this to the calling *Christ Jesus* a *Type* or *Figure* of their *Light within*? Which I have shewn above out of the *Quakers* Books.

A *Type* and a *Shape*, are things so distant as to have no Relation at all, or Likeness to one another. A *Type* is being the *Fore-Runner*, or *Shadow*, which points out something to come: But what has this to do with the *Shape* of ones Body? And because the word *Figure* may be apply'd either to a *Type* or a *Shape*; therefore *George Whitehead* brings it where he confesses that it means a *Shape*, to justify the *Quaker* Blasphemy of calling him a *Type* of their *Light within*; I suppose *George Whitehead* will not say that *Christ Jesus* is the *Shape* of their *Light within*; and that is the meaning he puts upon the word *Figure* in this Text; and therefore he can make no advantage of it to his Cause, he brought it in only as an *Amusement*.

I cou'd give several other Instances of the like Ingenuity and Craft in the *Quaker Answers*: But I intend not this for a thorough Examination of all their Errors; only to give the Reader a short view of their Principal and most Monstrous Heresies; and to provoke them (if possible) to a serious Consideration of them.

At least, I hope what has been said will be sufficient to keep others from going into their Snares; till they have clearly and fully given satisfaction to what is here objected against them.

And let them either justify what is plainly Quoted out of their Books: or freely disown and condemn the Blasphemous Errors of G. Fox their first *Apostle*, and others of their Party.

But if they will not do this latter, for spoiling of their *Infallibility*: Then let them stick to their *Infallibility*.

If they will do neither, then we may truly judge them to be *Self-condemn'd*.

And, in the next place, That they have more concern for their own Honour, than for the Honour of *Christ*, or Truth of the *Gospel*; who will refuse or scruple to condemn the most Monstrous *Blasphemies*, but seek rather to *Cover*, *Palliate*, or *Excuse* them.

If they think that I have wrong'd them in this Character, let their Vindication appear, in a *Clear*, *Plain*, and *Categorical* Answer to what is said above. Let that be the *Criterion* to judge of their Sincerity. And so I leave them as to this Point.

And now I have one word to say to those *Quakers* of *Turners-Hall*.

These have thrown off the Pretence of *Infallibility*. Yet they will be *Quakers* still.

Y

They

They own Christ *without*; and Redemption through his Blood. Thus far they are return'd to the *Orthodox Faith*.

But they stick still to the *Quaker Spirit* in denying the *Sacraments* which Christ Ordained in his Church: And in the *Schism* which G. F. the first *Infallible Quaker* made from the Church, and that upon the account of their own *Infallibility*. Now how can these who have thrown off that Blasphemous Pretence to *Infallibility*, remain still in that *Schism*, which is grounded only upon that *Infallibility*?

But farther, a *False Pretence* to *Infallibility* is not only an *Error*, but it is an high *Blasphemy*: and can proceed from none but the *Spirit of Delusion*. And therefore whatever comes from that *Spirit*, is justly to be suspected.

Now it seems incredibly strange, that those who have Detected the *Fundamental Forgery*, shou'd yet stick to that same *Spirit* in other things! And those of no less consequence than the tearing *Christ's Body* in pieces, and breaking the *Communion of Saints*, by *Schism*; and throwing off those outward *Ordinances* which are of *Christ's* own Immediate Institution, and Com-manded to be continu'd till his coming again; and Appointed by him as *Means of Grace*, and therefore are the Grounds of our *Hope of Glory*.

But I thank God, I have found in several of them a good Disposition towards receiving again the *Sacraments* of *Baptism*, and the *Lord's Supper*: They have learnt to speak of them with Reverence; and wish they had never been disused;

diffused; and are sensible that great hurt has thereby come to the *Faith*, especially among the *Quakers*, who for want of these *outward* and *visible signs*, have lost the *Substance*; and spirited away the Reallity of *Christ's Natural Body*, and His *Bodily* suffering for us, together with those Holy *Sacraments* which He Instituted for the continual Commemoration thereof.

But there is a time for all things: And these Beginnings will, I hope, grow into a Perfect Reconciliation of these misled People to the *True Christianity*; and the *True Church* of *England*, from which they have so unhappily and causelessly divided.

It is this year, just * *Forty* years since their first appearing in *London*. *London* is the *Center* of all of them through the *World*: Whither *Deputies* come every year from the *West-Indies*, and all other their *Colonies* through the *World*. Such *Intelligence* and *Politick Institution* is no where else to be found, but among the *Jews* and the *Jesuits*. And therefore I begin with them here in *London*, that, if it please God, their *Return* may proceed by the same Steps, and in the same Rode by which their *Deceivers* have led them: And I pray God that they may now at last find Rest, and arrive safely in *Canaan*, after their *Forty* years wandering through the *Wast* and *Howling* *Wilderness*, wherein were *Fiery-flying Serpents* of *Mortal Heresie* and *Error*.

* The first Edition bears Date the 23th of Feb. 1697.

S E C T. XV.

That Popish Emissaries first set up Quakerism in England.

Edward Burroughs, who wrote the Preface to *George Fox's Great Mystery*, Printed 1659. Tells us that the *Quakers* first appear'd in *England Anno 1650.* and came first into *London Anno 1654.*

Then it was that *Rome* was reaping a plentiful Harvest which they had long been sowing, by setting up, in that *Universal Toleration*, Multitudes of various *Sects*, on purpose to *Divide*, and so *Confound* their only substantial Adversary the *Church of England*.

They dress'd *Enthusiasm* in several Shapes and Forms, of *Presbyter*, *Anabaptist*, *Independent*, *Quaker*, *Muggleton*, and a long, &c. which differ only in degrees.

Of this many Instances
 See Foxes and may be given, and Proofs
 Firebrands, Printed undeniable, *Enthusiasm*,
 1680. p. 15. &c. when it is a Delusion, or
 falsely pretended, is the surest means to overthrow all *Church-Government*, and *Order*, and all *Sobriety of Religion*; for it is no less than *Eblasphemy*, falsely to pretend to *Extraordinary Inspirations* from God.

And

And this Doctrine of *Enthusiasm* came chiefly from the Church of Rome: *Labbade* a Jesuit set it up in *Holland*; and *Rob. Barclay* the Quaker was tinctur'd in his younger years in the Scotch *Convent* at *Paris*, and *John Vaughton* was a *Roman Catholick*, who is now a great Preacher among the Quakers in *London*, and *William South* by a Preacher now among them in *Pensilvania*. But God has punish'd them, by sending the same Spirit among themselves: And has made a great Fracti^on in the Church of Rome by the growing Sect of *Molinists*, or *Quietists* in *Italy*. There is a Sect like unto these rose up in *Germany*, call'd *Pietists*; some of whom I am told have been in *London*, and own'd as Brethren by the Quakers, and gone many of them to *Pensilvania*.

The Quaker Infallibility was contriv'd on purpose to bring Men back to the Infallibility of the Church of Rome, by these steps. First, the Infallibility was plac'd by *George Fox*, and all the Primitive Quakers in every single Quaker, as I have shewn. This most Ridiculous Pretence, the Jesuits well knew, cou'd not long be Tenable: and that it would Roll naturally into the Infallibility of their Church or Meetings; which it is already come to, as has been abundantly made appear.

And now there is but one step behind, and that is, to Dispute the Infallibility betwixt the Two Churches, that of Rome, and that of the Quakers: And the Issue of this who does not see, when their Succession and other Marks of the True Church, come to be compar'd together.

Of

Of all the *Dissenters* now in *England*, the *Quakers* have come nearest to the *Church* of *Rome*: They only have taken up the *Papish* Pretence of *Infallibility* (unless they will bring in *Muggleton* for a *Third Man*) none other except *Papists* and *Quakers* do now set up for it. Nay, the *Quakers* have, more *Bare-fac'd* than any, openly sided with the *Papists*, against All the *Protestants*, especially the *Church* of *England*. They have taken pains to *Re-print* and *Publish*, with great *Approbation*, the most violent *Invectives* of the *Church* of *Rome*, against the *Protestants*, and chiefly the *Church* of *England*. And have *Abetted* and *Enforc'd* the *Papish* Arguments against us. *Josiah Coal* (of the first *Rank* of *Worthies* among the *Quakers*) wrote a Book, which he call'd, *The Whore Unvail'd*, Printed 1665. wherein he *Re-printed* (and set it down at large in his *Title Page*) a most *senseless*, but bitter *Libel* of one *A. S.* a *Papist* against the *Church* of *England*, and other *Protestants*; wherein he calls our *Clergy*, *Intruders*, *Thieves*, and *Robbers*, *Hypocrites*, *Ravenous Wolves*, and *Murderers*, *Sons* of *Belial*, *False-Prophets*, and *Priests* of *Baal*. Which being the very words which the *Quakers* have *Chim'd* over and over against us, we see from whom they have learn'd them; and with whom they take part against us. And besides these words, which you will find in *Coal's* Book, p. 48. he sets down p. 50. this *Delicious Bit* of that *Vile A. S.* where he calls our *Holy Bible*, a *Brazen-fac'd Book*, *Unjust*, *Corrupt*, and *Perverse Bible*. And p. 40. *Jos. Coal* is so far from finding fault with

with this, that he joyns with him in it, says, that it *does not concern them* (the Quakers) to Answer it; but *leaves them* (the Protestants, whom he impudently calls *Sectaries*) to answer for themselves, this Charge against their *Bibles and Ministers* (these are his words) whose Cause (says he) *I am not engaged in*. Not in the Cause of the *Bible*, more than of our *Ministers* ! See more of this in the *Gleanings to Satan Disrob'd*, Sect. III. N. 3. p. 9. Here we see from whom they have learn'd their Contempt of the *Holy Scriptures*, as well as of the *Sacred Ministry*, their vain pretence to *Infallibility*, and all their *Billingsgate* against us. These *Features* of the *Child* do plainly enough denote the *Father*. But more expressly their Notion of *The Catholick Church*, which they (as the *Papists*) confine to their own *Communion* alone. Of which see *Satan Disrob'd*, Sect. V. N. 10. p. 41. And as a consequence of this, *Damning* all the *World* but *Themselves*. Of which see the *Proofs* in the next *Section*, in a strain far out-doing their *Masters*.

They have exceeded them in every thing; And Improv'd the *Errors* which they had learn'd from them. Thus from their vain Conceit of their own *Infallibility* and *Perfection*, even *Equal to God*, as before is shewn, *George Whitehead* asserts, That the *Righteousness* which God affects in us is not *Finite*, but *Infinite*. Here they assume *Infinity* as well as *Infallibility*, i. e. *Made Infinity* bestow'd upon them

The Voice of
Wisdom, p. 36.

them by God: Such *Made Divinity* as the Socinians allow to *Christ*. See this assertion of *G. Whitehead's* farther Examined in *Satan Discover'd*, Sect. 2. N. 7. p. 24.

But if you will ask, How cou'd Infinite Righteousness Fall? *G. Fox* will answer you, who wrote, *That he was beyond the State of the first Adam that Fell in the State of the second Adam that never Fell*. And in a Printed General Epistle of his to the Quakers, which I have now before me, he says, *Who hath any thing against my way, who never Fell nor Changed*. And he concludes, *This is the Word of the Lord God to you all; and spread this abroad*. He said that *His Marriage was above the State of the First Adam in his Innocency, in the State of the second Adam that never Fell*. This was in a Letter he wrote in Defence of his Marriage, which *William Mucklow* (among others) has seen: Therefore let it not be forgot in the New Edition that is on foot, of *G. Fox's Works*. If any doubt of this, see *The Spirit of the Hat*, p. 42. He marry'd an old Widow, who was past the Age of Child bearing, and said, *That she was a Figure of the Church come out of the Wilderness*. And therefore, that she must not be Barren, but wou'd as *Sarah*, bring forth an *Isaac* in her old Age. With this he pleas'd himself; and this was given forth, and certainly expected among the Quakers. For, to Feed, and at last Expose their Delusion, she grew Bigg, as if with Child, and the Spirit of Discerning fail'd them; for all things were provided

vided for the *Lying in*; and the *Midwife* attended several Weeks in the House, till *Bed-fell*, the *Figure* was spoil'd, and the *Quakers* disappointed of their *Isaac*.

This their presumptuous pretence to *Miracles* and Foolish *Legends*, is another Instance where in they have imitated and outstrip'd the Roman *Catholicks*, As likewise what follows in the next *Section*. Their *Damning* all the *Christian World* but *Themselves*, which is a consequence of their making *Themselves* the only *Church*, and alone *Infalible*, &c.

S E C T. XVI.

Their Damning all the Christian World, but Themselves.

HAVING Equall'd *Themselves* to *Adam* in his Innocency, as above is shewn, they must needs prefer *Themselves* to All since the *Fall*.

1. Thus while they *Themselves* pretend to *Infallibility* of *Discerning*, and *Infinity* in *Righteousness*, as shewn before they Arraign the *Apostles* of gross *Error* and *Delusion*, even where they spoke from the Mouth of the Lord, and in his Name. As, when St. Paul said, 1 *Thess.* iv. 17. *We which are alive, shall be caught up in the Clouds, &c.* tho he said *Ver.* 15. *This we say unto you, by the Word of the Lord,*

Lord. Yet *Thomas Ellwood*, in his Answer to *G. Keith's Narrative of the Proceedings at Turners Hall*, June 11. 1696. p. 162. supposes that *St. Paul* expected to be caught up in the Clouds himself; and that the Day of Judgment would come in his time, while he was alive. And that the same was the meaning of *St. Peter*, when he said, *The end of all things is at hand*, 1 Pet. iv. 7. See *Satan Disrob'd*, Sect. 4. N. 3. p. 31.

And at a Meeting or Council of their Ministers, about the Year 1678. (which will be told hereafter) that Text, 1 Cor. i. 2. being urg'd as a Proof for the Invocation of Christ, which many of them did deny, Answer was made by one of them, That Paul was Blind and Ignorant, and that they saw beyond him. It was a common saying with them, That the Prophets were not come to the Son, i. e. to Christ. And they prov'd themselves greater than Abraham, because Abraham was before John; and that the least in the Kingdom, i. e. the least of the Quakers, was greater than John. And so consequently greater than all before John, than Abraham, or any of the Prophets. Though, as shewn above, their Modesty did not stop here, but they got before the Apostles too, who were after John. All were Dark and Ignorant in respect of the New Light of the Quakers!

2. Now, they having treated the Prophets and Apostles at this rate, we cannot expect that they should pay any great Respect to the Ancient and Holy Fathers of the Church. No, they

they run down them by Wholesale. *Thomas Ellwood* is very Angry for so much as comparing the Books of the *Quakers* with the Greek and *Latin Fathers*; Supposing (says he) Friends Books to have been written by no better Guidance, nor clearer sight, than theirs who liv'd and wrote in those dark Times. And p. 178. and 179. of his Answer to *G. Keith's Narrative* (before-mention'd) he names *Ambrose, Augustin, Hierom, Chrysostom, Atbanasius, Cyprian*, and others of the *Ancient* and most Glorious Lights of the *Primitive Church*. And all these the *Quakers* trample under their Feet, as not fit to be compar'd with them. See *Satan Disrob'd*, Sect. 4. N. 4. p. 33.

3. But now, what Quarters shall We have, when we see *Prophets* and *Apostles* Post-pon'd; and the *Holy Fathers* of the Church trod down to the Earth, that the *Quakers* alone may be exalted in this Day! How shall we be able to stand before them! They Damn us all together to Hell, i. e. all *Christians*. But they are more favourable to the *Heathen*, whom they think Worshipers of the same Light with them, and not led to outward things, by the Belief of an outward Christ, and Faith in His outward Sufferings, Death, &c. which they think Corrupts the *Christians*, as carrying them from the Inward, trusting only to their own Light. And therefore they Discard all the *Christians* in the World, the *Primitive Fathers* and all; All since the very Days of the *Apostles*; they conclude them all in the Apostacy;

stacy; and that they (the Quakers) have a Spirit given to them, beyond them All.

George Fox, in his *Great Mystery*, p. 89. says, That the Quakers have a Spirit given them beyond all the Fore-fathers, since the Days of the Apostles, in the Apostacy. George Whitehead would fain come off of this, and thus endeavours to excuse it, in his *Charitable Essay*, Printed 1693. p. 5. in these words, *The very Intent and Meaning of George Fox's Words herein, was not beyond all the Fore-fathers, without Exception, but beyond all in the Apostacy.* That is, George Fox did not think that all the Fore-fathers were in the Apostacy; and that he only spoke of those who were in the Apostacy. So that some were in the Apostacy, and some were not in it. Now here it wou'd have been incumbent upon George Whitehead to have nam'd those whom he, or George Fox did believe were not in the Apostacy. But that he cou'd not do, for, in truth, they Condemn all the Christian World but themselves. Tho here George Whitehead wou'd fain mince the Matter. Let us hear George Fox explain himself in other places of the same Book; you will best know his meaning from himself, p. 217. he says, *That since the Days of the Apostles, all the World went after them, i. e. after those who (as he there expresses it) did inwardly Raven in Sheep's Cloathing. And now (says he) are People but coming from them to the Rock, p. 219. That the whole World was standing against the Light, and against the Saints and the Lamb, p. 216. Since the days of*

the Apostles, All that dwell upon the Earth
 went after them, the False Prophets and the Beas-
 P. 175. Since the Apostles Decease — the
 Faith hath been departed from, the Unity among
 All Christians hath been lost, in All Christen-
 dom — From that ye have Ravened. You, and
 the Papists, an All Seats upon the Earth.
 P. 253 Such as differ from us, differ from
 Christ, p. 267. you all Priests and Teachers who
 call your selves, Ministers, since the days of the
 Apostles, who inwardly are Ravened from the Spirit
 of God, are turning, and have turned All Pro-
 ple from the Light to the Darknes, and so have
 kept Thousands and Millions of Souls in Damna-
 tion, and turning and keeping them in the Path
 and Way unto Hell p. 98 And Thou and
 You All that speak and write, and not from God
 Immediately and Infallibly as the Apostles
 did, and Prophet, and Christ — You are
 All under the Curse in another Spirit, Ravened
 from the Spirit that was in the Apostles, only have
 had the Sheeps Cloathing, inwardly Rav- ring
 Wolves, so deceived the World and the Nati-
 ons — And so Power hath been given to the Beas-
 over all Kingdoms, Tongues, and Nations.
 P. 153. Which have deceived the Nations, and
 led the World, and brought them a l upon Heaps,
 and have Never heard the Voice of God, nor the
 Voice of Christ, and have not the same Infallible
 Spirit as the Apostles had, and no Immediate
 Revelatiou nor Inspiration as they had: So these
 have ta'en away the Key of Knowledge from among
 People since the Days of the Apostles:
 P. 158. Of his (Christ's) Body are All Protest-

com

sons, Protestants, and Papists upon the Earth Ignorant — Therefore be All in the Enmity one among another. P. 111. And All upon the Earth that be from this Light (which the Quakers set up) they be in the Error, out of the Covenant of God, and strangers from the Covenant of Promise. And in plain Terms, p. 249. he asserts all others to be so (Equivocating, Deluding Hypocrites) except Quakers. And P. 267 That the Quakers are the Di. v. Ministers of Christ, not made by us but by the Will of God And adds, Is not All S. s. joy'd with you against them? P. 111. All the Earth doth Rage against them; And that we may be sure that England is included, he says; P. 311. The Ministers which are so call'd in England, hath gotten the Name, but are found the Ministers of Unchristianity, and are Wolves indeed in sheeps Cloathing — — — What Greedy Dumb Dogs are these? &c.

I will not trouble my self nor the Reader to apply all this, and shew that George Whitebead's Exposition above-named is a meer Sophistication, and quite contrary to the meaning of George Fox. The thing shews it self. But if George Whitebead was really mistaken in George Fox's meaning, then I do expect from him, if he be a sincere honest Man, that, upon Examining the above-mentioned Quotations, and many more which he may find in the same Book, to the same purpose, he will publicly, and in Print, acknowledge his Error; because the satisfaction to the World ought to be as Publick as the Offence which was given: And

that he and all the rest of the *Quakers* will, for ever hereafter, own and confess that *George Fox* did Damn all the World since the *Apostles*, but the *Quakers*; and not only those in the *Apostacy* as *George Whitehead* would turn it off, for that he held they were all in the *Apostacy*.

S E C T. XVII.

The Venom and Nastiness of the Quaker-Spirit.

HAVING thus Damn'd all the World, it is not strange to see them treat all the rest of Mankind with a Respect proportionable. For what shou'd *Damn'd Folks* do with Respect?

There is nothing which discovers the inward Disposition and Temper of the Mind, more than our *Words* and *Language* to one another.

Kind and sweet Expressions are natural to love and good Nature; as *curious, Spiteful, Envious*, and other *Grating and Violent Passions* do *Naturally* vent themselves in the like *wicked and hateful Ebullitions* of a distorted Soul.

Hypocrisie covers these *Embers* sometimes; but the least Wind disperses those thin *Ashes*, and kindles all into a *Flame*: Thus the least *Provocation*; nay, no other *Provocation* than that of *Disputing* against them, raises up a

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strange Spirit of Fury in them, such as possesses
no other sort of Mankind that ever I heard of
And I believe there is no one who has Engag'd
against them, that has escap'd this sort of
Treatment.

And yet they are out of all Patience at the
least return of this sort to themselves. They
love not to be approach'd, but with the great-
est Ceremony of *Deference* and *Regard* to their
High Character, far beyond that of all the Kings
upon the Earth, of *Prophets* or *Apostles*, as I
have shewn. G. Fox, in his *Great Mystery*, p.
237. thus Corrects *William Thomas*, Minister
of *Ubley*, for Reflecting, as he said, upon two
sorts of them, *The Work of the Ministers of the*
Gospel (says he) *is not to reflect upon Persons —*
And so thou that art Reflecting upon Persons, doest
show a Mark of thy self to be a False Pro-
phet — And this Reflecting upon Persons was
never the way to beget to God.

And yet in the same Breath, while he thus
Reproves *William Thomas* for Reflecting upon
others, he calls him a *False Prophet*. Which is
as severe a *Reflection* as could be put upon any
who own'd himself as a *Minister of the Gospel*.
The Devil was in thee (says he to *Christopher*
Wade, p. 250.) *You be in the Diabolical Devilish*
(says he to some *Priests* in the *Bishoprick*, p. 321.)
And thou talkest foolishly (he replies to *Tim.*
Trevers, p. 326.) *and given up to the Devils*
Power. And in the foregoing *Section*, you see
what *Reflections* he makes upon all the *Priests* and
Teachers in the World, calling them *Ravengers*
O 4 from

from Christ, Wolves, Dogs, Equivocating, Do-
luding Hypocrites, &c.

Some of the Qua-
kers Principles, &c.
Printed 1693. p. 8,
9, 10, 11.

Take some more of their
Sweet words, such as these
Conjurers, Thieves, Robbers, Anti-
Christ's, Witches, Devils, Scarlet-
colour'd Beasts, Blood-bounded,
gaping like the Mouth of Hell, raging like So-
domites, Lizards, Moles, Tinkers, Green headed
Trumpeters, Wheel-barrows, Gim-cracks, Whirl-
pools, Whirligigs, Moon-Calfs, Thred-bare Tatter-
demallions, Serpents, Vipers, Ministers of the De-
vil, Ravening Evening Wolves and Bears, Devils
Incarnate, Devil driven duncy Gods, &c.

Much of this is owing to the mean Education
of these Scribes, which furnish'd them with such
Mechanick Ribaldry and Billings-gate. But the Fa-
ties which breath in their Spirit, can go along
with it into Breasts of more Free and Generous
Conversation; Mr. Penn's Sense and Breeding
could not secure him from the Tincture of this
Leven, which transported him (for nothing else
could do it) to treat his old Friend Mr. Firmin,
at this course rate, calling him (in his *Winding-
sheet*, Printed 1672. p. 2.) *That Little Great
Pragmatical Thomas Firmin, a Monster,
all Tongue and no Ears — I abhor his Folly,
Lightness and Foul Mouth.* And he calls
Mr. Hedworth (p. 1.) a very Night-bird, a Wan-
derer; one that looks and creeps about like an Angry
Vagrant Momus. (p. 3.) *Bursten'd with Folly and
Revenge.* (p. 4.) *Stuffed with dull Ignorance and
Cavils — shallow Head, Envious Heart, an idle*
Shifter,

Shifter, Bombast, a Lye as black as Hell. All this in one Sheet of Paper. In the Conclusion of which, in one Line he calls Mr. Hedworth, a *Bu-
sie body, Cavilling, Conceited, Proud, Wrathful,
Equivocating, slandering cowardly Man.* And in a Pamphlet Entituled, *The Spirit of Alexander the
Copper-smith, &c.* Printed 1673. P. 1. 2. 14. 16. he calls *William Mucklow*, his Opponent, altho a *Quaker, an Old Canker'd Apostate, a Clamourer,
a new Alexander, Phygellus, Hermogenus, Hyme-
naus, Philatus, a very Butineer in Religion, a
dark envious inveterate Man — An Adaman-
tine Alexander the Apostate, &c.*

Such sort of Railing, and Effeminate Spite, one wou'd not have expected from a Man of Education, and Excellent Natural Parts. But it shews the strength of the Poyson, and how hard it is to touch Pitch and not be defil'd!

This *Wrathful Spirit* of the *Quakers* shews it self yet three times more *Deform'd* and *Ridiculous* when it is vented Naturally by the *Mechanick Gang*, who have no Art to hide its Genuine Colours. Take one of their *Poetical Elevations* against some of their own *Separatists*, which is Recorded in *T. C's Animadversions* (hereafter quoted) P. 10.

*Team, Rogers, Crisp, * Pen, Bullock, and Bugg,
Dark Devil driven Duncy Gods, desperately Lugg,
That are ty'd to the Tail of the separate Schism,
Popish, Libertine, Heathen, Judaism, Atheism.*

* This *Pen* is not *William Penn* (who is not one of their *Separatists*) but one *John Peniman*. contracted into *Pen* for this sweet Verse.

As

As you have seen the *Venom*, *Fury*, and *Nonsense* of this *Quaker Spirit*, I will give you (with leave) a Taste of its *Cleanliness*, that it may appear Uniform, and all of a piece. This I borrow out of *Satan Disrob'd*, in the *Gleanings*, Sect. V. p. 17. where you have these sweet Complements which they bestow upon *J. Wiggans*, and Opponent of theirs; *This hath caused thee to spue out on a piece of Paper for the Dogs to lick up—And they take so much of thy filthy spuing, that it causeth them to Vomit—Thou Purges upwards and downwards—Thou hast need of one to wipe thee—Thou makest a pitiful stink Through thy Vomiting and Purgings, thou Besmeares every one that comes nigh thee—One may follow thee by the Smell—Wilt not give over Vomiting?—Thou stinks all the Country over—Like a Man with a Scal'd-head, and a Horse with a Gall'd back—making People Vomit and Spue.* These, and such like, were sent to *J. Wiggans* from the *Quakers* in *Letters* open, and read by others before they came to him; and these he has *Printed*; But there were several other *Letters* sent to him, fill'd with such like *Vile* and *Nasty* stuff; but the *Letters* were seal'd. And these (tho as bad as the rest) he wou'd not *Publish*, because they had not done it.

Such *Filth* and *Nonsensical Venom* could never proceed from the Spirit of *Purity*, or of *Wisdom*! There needs no Argument to discern betwixt *Perfume* and *Stench*. The opening of the Box does it. And this shews the true *Picture* of the *Quaker-Spirit*, exposes it to our *Touch*; we *Feel*, *See*, and abominate it, by the very
Con-

Conviction of our Senses. As Heaven and Hell
would discover themselves at first sight. No
less distinguishable are Purity and Filthiness;
Blessing and Cursing, Meekness and Fury.

His delight was in Cursing (says David, Psal.
109. 16.) and it shall happen unto him; He lov'd
not Blessing, therefore it shall be far from him.
He clothed himself with Cursing, like as with a
Raiment — Psal. 14. 5. The Poison of Asps is
under their Lips; their Mouth is full of Cursing
and Bitterness.

But the Quaker Fury can express it self other-
wise than in words, which we come next to Exa-
mine.

S E C T. XVIII.

*Of the Quakers pretended Principle a-
gainst Fighting, wherein of their Loy-
alty.*

I Put these two together, because all their
Fighting has been chiefly against the King.
And therefore both these Heads may be dis-
patch'd in one. Yet they have fought too, up-
on other occasions; of which there is a plea-
sant Instance in the Printed Tryals of G. Keith,
and others in Pennsylvania; where the Govern-
ment is in Mr. Penn, as Proprietor, and under
him chiefly manag'd by Quakers, who are Ju-
stices

offices of the Peace, and in other *Commissions* there. But so it fell out, that some *Pirates* took a *Sloop* of theirs. This put them into great *Distress*, betwixt their so much cry'd up *Principle* against using outward *Force*, tho in their own *Defence*; which a whole *Dozen* of them, and *George Fox* the first, Sign'd in a *Declaration* to *King Charles II.* in the Year 1660 to be *Anti-Christian*; which *Declaration* is inserted in the said *Trial*, with other *Testimonies* of the *Quakers*, against even *Defensive War* tho to save their *Throats* or *Good* from *Thieves*, *Robbers* and *Cut-throats* (I use their own words) as being *Atheism*, and a *Mistrusting* of *Providence* in *Restraining Evil Men*. They were in great pain how to save this *Principle* and the *Sloop* too but that was impossible. And all their *Sloops*, and all that they had, might have gone the same way, if they wou'd not oppose *Force* to *Force*: which at last was resolv'd upon, and they Retook their *Sloop*, and made some of the *Pirates* *Prisoners*. They soon found that necessity in *Government*, when it was in their own *Hands*, which they cou'd not be *Convinc'd* of while it was in the *Hands* of others.

But they must not go from any former *Principle*, for spoiling of their *Infallibility*: Therefore they Coin'd or Borrow'd a pretty *Distinction*, and said, That they did not use the *Carnal Weapon* as *Quakers*, but as *Magistrates*. And now all is whole again.

This is the same *Salvo* the *Pope* has for his using the *Temporal Sword*: And this is not the

the only thing which the *Quakers* have learnt from the *Church of Rome*, of which I have given several other Instances.

And I may set this for another, the Lawfulness of *Deposing Kings*, when they *Oppose* the *True Church*, as we think. I have told before how the *Church of Rome*, and the *Quakers* only do Limit the *Catholick Church* each within their own *Communion*. And therefore, according to them, whoever opposes their *Church*, opposes the whole *Catholick Church*. And their Principle is that such may be resisted by *Arms*, whether their own *Kings*, or ony others. Nay, farther, they embrace the Principle of *Mahomet*, That they may force their *Religion* upon others by the *Sword*; and In-vade other *Nations* for that only End. As I will shew you presently how the *Quakers* press'd *Oli-ver*, and the other *Usurpers* to carry their *Arms* through all the *Popish Countries*, and to *Kill* and *slay* them for their *Idolatry*, &c. But let me first begin to shew how Active they were against their own *Natural Prince*, joyning with all the *Usurpations* upon him from their first *Rise* in 1650. to his *Restoration* 1660. And they approv'd of the *Murder* of his Father, and Glor-y'd in it; and Justify'd all the *Rebellion* before their own Time, as they joyn'd with all afterwards. They *Fought*, as *Rome*, with double *Arms*. the *Spiritual Thunder*, as well as the *Carnal Sword*. They *Prophecy'd*, and *Curs'd*, and *Damn'd*, as well as *Fought* against the *Church*, the *King*, and the *Cavaliers*. But after their *Interest* bad them turn to the other side, since the

the *Restoration*, 1660. they have grown sick of their *Trayterous Prophecies*, and spew'd them again. For in the Re-Printing the Works of their *Propheets* since 1660. they leave out the **Now** unfavory Passages. Their *Infallibility* needs an *Index Expurgatorius*, as well as that of *Rome*: through which, we suppose, *George Fox's* Works are to pass, which are design'd as a *Second Volume* to his *Journal*. Of this *Clear Art* they have given us a fair Specimen in the Re-Printing of the Works of *Edw. Burroughs*, one of their main *Pillars* or *Posts*, where they leave out at p 100. the following *Prophecies*, which he directs thus, *To all you who are and have been always Enemies to the very appearance of Righteousness, who are call'd Delinquents and Cavaliers*. And he holds forth to them as follows. **Thus saith the Lord, my Controversy is against you ——— And you are become Turks in all your Hatchings and Endeavours** (i. e. to Restore the King) **and from time to time my Hand hath been against you in Battel ——— Your Kings and Princes and Nobles have been cut off in Wrath ——— You are given to be a Turk and a Desolation, and a Prey in Houses and Lands and Persons, to them whom I have raised up against you** (i. e. *Oliver Cromwel*) and then he goes on to *Prophecie* for the future, in these Words. **And you and your Kings and Lords Power (by which you have thought to Exercise Lordship over my Heritage) shall be Enslaved by the Devil in the Pit of Darknes, in Everlasting Bondage, where He shall Reign your Lord and King for evermore,** These are the *Mildest*

words

words they can bestow! *Pillars of Fire* and
like the very opening of the *Infernal*
In all whose *Caverns* there lodges not a
more *Furious* and *Cursed Spirit* than that
which *Inspires* these *Prophets of the Quakers*,
whose *Breath is Fire and Brimstone*!

That Book of *Burrough's* out of which I have Quoted what is above bears this Title, *A Trumpet of the Lord—or Fearful Voices of Terrible Thunders, uttered from the Throne—Declared and Written by a Son of Thunder, &c.* 1656.

How does it make ones Hair stand an end ! And how ought it to raise the *Incignation* of every *Christian*, to see such a *Blasphemous Wretch*, Pretend that all these his *Hellish Thunderings* were *Uttered from the Throne of God* ! To see him begin in such a *Style* as this. By *Order and Authority* (says he) *given unto me*, by the *Spirit of the Living God, King of Kings, and Lord of Lords*, the *31th day* of the *10th Month*, in the *Tear* of the *World's account*, *1655*. about the *4th Hour* in the *Morning*; when my *Meditations* was of my *God*, upon my *Bed*, in *Kilkenny City* in the *Nation* (he would not say *Kingdom*, that was too *Monarchical*; at that time of day) of *Ireland*, at that time, *The Word of the Lord* came unto me saying, *Write my Controversie with All the Inhabitants of the Earth*, unto *All sorts of People*, as I shew thee; by this same *Authority and Commission* Declared, this I send unto you, the *Tribes of the Earth*, and this upon your *Heads*, shall stand for ever, &c. given under my *Hand*; and Sealed by the *Spirit of the Eternal God*, E. B. And

And he Stiles himself thus in the Title Page
By one whose Name is truly known, by the Children
of the same birth, but unknown to the World, thou
be called Edward Burroughs. This was a
 Imitation of our Saviour, who said that the
 World knew him not.

And among the *Curses* with which this *Fury*
 Prophet loads all the *Tribes* of the *Earth*, he be-
 flows what is above Quoted and more upon the
King and Cavaliers, p. 9. where he tells those
 who suffer'd for the *King*, *it is not for well-doing*
that ye suffer, but my Hand is against you, and my
Judgments are upon you. But this whole Chapter
 of *Burrough's Trumpet*, notwithstanding of its
 being sounded forth by God's Express Com-
 mission: and **Sealed** by the **Spirit** of the
Eternal God, in the Year 1655. was *stifled*
 and *superseded* by these same Prophets in the
 New Edition of *Burroughs Works*, 1672.

It seems tho they care not for fighting them-
 selves, they can blow the *Trumpet* to others.

As they did to *Oliver* effectually. Oh *Oliver*

(says *George Fox* to him) arise
 Council and Ad- andco me out — For thou hast
 vice, P. 27. 36. bad Authority, stand to it—
 nor let any other take thy Crown.

and let thy **Soldiers** go forth with a free and
 willing Heart, that thou may'st **Rock Nations**
 as a Cradle — This is a charge to thee in the
 Presence of the **Lord God**, &c.

And he farther Charges *Oliver* not to turn
 Sober Men, and True Hearts out of his Army.
 So that it seems they esteem'd Fighting a Law-
 ful

ful and a Good thing, (in a Good Cause) because they thought it consistent with *Sober Men* and true *Hearts*.

But since 1660. it is an *Anti-Christian Doctrin*!

One of the *Orders* given forth by their *Yearly Meeting*, 1693. Commands, That none should carry *Guns* in their *Ships*.

They would take it ill to have their *Doctrin* in *Pensilvania* return'd upon themselves *Here*.

For *There* they Presented *G. Keib*, as endeavouring to subvert the *Government*, which by their *Law* is *Death*, because that in the 9th and 10th *Articles* of a Paper he *There* Published, called, *An Appeal from the Twenty Eight Judges*, &c. he Queried whether it was consistent with their *Principle* against using the *Carnal Sword*, to Arm the *Indians* against one another, and to hire *Men*, and give *Commissions* to Fight, for recovering a *Sloop*, some *Privateers* had taken from them?

This they inferred to be, by consequence, a subverting of the *Government*; because, without using *Force*, upon occasion, their *Government*, indeed, cou'd not be supported. And therefore they Seiz'd and Imprison'd the *Printers* and *Publishers* of the said *Appeal*: And had not the Change of *Government*, which happen'd soon after (*Colonel Fletcher* being sent *Governour* thither, and superseded the *Quaker Governour*) put an end to their *Prosecution*, it might have cost them their *Lives*; for their *Mittimus* (which is Printed with the

said *Appeal*) was for designing to *subvert* the Government. And it is signed by several of their *Ministers*, who are *Justices of the Peace* there.

But now, is not *Force of Arms* as necessary to support the Government in *England* as in *Pennsylvania*?

And is not the consequence as *Dangerous Here*, of Decrying the use of *Arms* as unlawful to *Christians*?

But it is plain, that they are not against *Force of Arms*, when they like the *Quarrel*. For they did not only Encourage *Oliver* and the other *Rebels*, but they fought themselves against the *King*, if you will believe *George Fox*, who, in his Letter directed To the Council of Officers of the Army, and the Heads of the Nation, and for the Inferior Officers and Soldiers to Read, 1655. Complains of many *Quakers* being Disbanded out of the Army, and that for being *Quakers*, tho' they were good Fighters. These are his words, p. 5. And many Valiant Captains, Soldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been said among you, That they had rather have had one of them, then seven Men, and cou'd have turned one of them to seven Men; who because of their Faithfulness to the Lord God, being Faithful towards him, may be for saying *Thou* to a Particular, and for wearing their Hats, have been turn'd out from amongst you.

Here

Here it is plain, that they were *Quakers* while they were in the *Army*; because, by this, they were turn'd off for being *Quakers*, for saying *Tbee*, and not taking off their *Hats*.

And that they were willing to have continu'd longer in the *Army*; because *G. Fox*, here complains of their being Disbanded, as a wrong done to them, and to the prejudice of the *Army*, and the *Good Cause*.

And p. 6. says he, *Ob! How are Men fallen from that which they were at first, when Thousands of* *US*, *went in the Front of you, and were with you in the greatest Heat, who looked not for the Spoil, but the Good of the Nation; and now thus shou'd be served by those that are set down in the Possession of the Spoil of our Enemies, that they shou'd requite* *US* *so in the end!*

And p. 2, 3. and 8. He encourages them to set up their *Standard at Rome*, and then to fall upon the *Turk*, and pluck up *Idolatry*, &c.

Here is using the *Carnal Sword* to some purpose!

But if you wou'd know in whom they make it unlawful to use the *Sword*, he tells, p. 4. where he threatens that *God will overturn the World, and all the Powers of the Earth, and all Sword-Men. That he not in his Power*, that is, the *King* and the *Cavaliers* whom they *Damn* to the *Pit of Hell*, as I have shewn.

So that Instead of their disowning the use of the *Sword*, their true meaning is, That none have a Right to it but themselves.

Only they are not to pretend to it, till it may be of use to them.

But that they have not given up their Right to it, is plain by *A Declaration from the People called Quakers, to the present Distracted Nation of England, Printed 1659.* This was wrote by *Edward Burroughs*, in the Name of all the *Quakers*. and it is Subscrib'd by Fifteen of the Principal Leaders of them. There, at the end of p. 8. They give us fair warning; *We are dreadful (say they) to the Wicked, and must be their Fear. for We have Chosen the Son of God to be our King, and he hath Chosen us to be his People; and he might Command Thousands and Ten Thousands of his Saints at this day, to Fight in his Cause, he might lead them forth and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors.* But then they say, p. 9. *We cannot yet believe that he will make use of US in that way; though it be his only Right to Rule in Nations, and Our Heirship to Possess the uttermost parts of the Earth; but, for th^e Present we are given up to Bear and Suffer, &c.*

This is plain Language. They will not yet take Arms; not *For the Present*; not till they see their time. But they have enter'd a Covenant to secure their Right and Title to it, till they think fit to set up their Claim for their Heirship to the uttermost parts of the Earth. But this is a Secret, and to be kept under their Thumb, *For the Present*: And therefore, in their *New Edition* of *Edward Burroughs's Work, Anno 1672.* This passage

is left out (with others against the King, &c. But no ways Disclaimed, or Censur'd, by them.

Which is now requir'd from them; or otherwise they must give us leave to believe, that it is their Principle to take Arms, and to Fight, to set up their Heirship to any Kingdom they please; when their King (the Son of God) Commands them. And they believing that their Light within is that very Christ, the Son of God (as is fully shewn) the Consequence is, that they are free to take Arms, whenever they say it is the time. Or if the Mission of a Prophet be necessary to signify the Command of their King, to Fight for Him, and for their own Heirship; that can never be wanting to them: Because they do pretend to keep up a continual Succession of Prophets among them.

And the Word of every True Prophet, being the Command of God Himself, consequently whoever believes such a one to be a True Prophet, must, at his Command, think themselves oblig'd to pull down any King, and to set up whomsoever that Prophet names in his place. As Hazael was made King of Syria, and Jehu of Israel, by the Command of Elijah, 1. Kings Six. 15, 16.

Now the Quakers do pretend to have still Prophets; and with as great a Power.

For by their Printed Injunctions, from the Meeting of Sufferings in London, the 18th of the 6th Month, 1693. to the respective Monthly and Quarterly Meetings in England and Wales,

meales, for preserving and spreading Friends Books for Truths Service, among other of their Works, (to be carefully by them spread) by way of Epistle, Warning, Caution, and Exhortation, they add likewise **Prophecy**. And by a Canon of their General Assembly in London, the 27th of the 3d Month, 1675. they strictly Caution and Forbid to say, That the Faithful Friends Papers, which we (say they) testifie have been given forth by the Power of God, are **Heus Edicts**. And in their Paper of Orders from London, in the 3d Month 1666. they reckon them as **Heathens** and **Infidels**, who will not submit to the Judgement of their Church; and dare oppose it as the Judgement of **Man**.

This is beyond all *Acts of Parliament*; they are but the *Edicts of Men*: And we pretend our *Canons* and *Ecclesiastical Injunctions* to be no other. But whatever a **Quaker Dictates**, if it were to Depose the King, and set up their *Universal Monarch* above-told; and to assert, by *Arms*, their own *Heirship* to the uttermost parts of the Earth. If they should abrogate any, or all of our *Laws* (as they have done that of *Tithes*) or any thing else, whatever their *Arbitrary, Enthusiastical Spirit* shall suggest to them; this must not be look'd upon as any thing that is *Humane* (that is below a **Quaker's Pride**) but as the very *Work of God*, as if pronounc'd by an *Angel* or an *Apostle*, So that we must look well to our selves! These are no *Ordinary Men*, believe it!

They

They have already (as I will shew) *Annul'd* and made *Void* all the *Acts of Parliament*, and other *Laws* which enjoin the Payment of *Tythes*, by their one *Higher* and more *Soueraign* Authority. And they complain'd to their *Associates* in Wickedness, the *Cursed-Rebel-Parliament*, 1659. how they that had serv'd so faithfully in that *Holy War* against the *Church* and the *King*, were yet *Persecuted* and *Plundered* for not paying of their *Tythes*, according to the *Law*.

Here is a Material Discovery : Because the *Quakers*, since 1660. wou'd make us believe, that they had been *Loyal* in the *Rebellion* of 41. And the Reason they give, is, their *Sufferings* under those *Usurpers*. But here, it is plain, that their *Sufferings* were not for their *Loyalty* to the *King*, but for their *Principles* Destructive to all *Government* ; taking upon themselves a Power Superior to all *Laws*, and to *Amul* what *Laws* they think fit. For here they confess themselves to have been for the *Parliament*, from the beginning of the *War* (so the *Traitors* stil'd that *Rebellion*) and (as before Quoted out of *G. Fox*) *Soldiers* in *Oliver's Army*. And they urg'd this, as their *Merit*, to the *Parliament*, 1659. And therefore complain that any of them shou'd suffer by *Tythes*. And to shew what thorough pac'd *Commonwealths-Men* they were, *G. Fox*, in his *Letter to the Council and Officer's of the Army* (before Quoted) speaking of the several steps which were made, by the *Rebel House of Commons* in Destroying the

P 4

King,

King, and House of Lords, burst out into an Extasie of Commendation of their Glorious Proceedings, in these words, p. 7. *What a sincerity was there once in the Nation! What a Dirty Rascally thing wou'd it have been to have heard talk of a House of Lords among them! &c.*

This was in the Year 1659. They held out against the King, to the very last. And that not only in Talking and Writing, and Fighting; but in Watching and Discovering, and Betraying. **Francis Howgil**, (of great Name among the Quakers) In a Book of his call'd, *An Information and Also advice to the Army — and this present Committee of Safety Newly Erected, &c.* Printed 1659. p. 7. boasts, as a Merit of the Quakers, their giving Intelligence against Sir George Booth, and others who rose for the King in Cheshire and Lancashire; whom he calls Rebels. *Them (says he) who were your Real Friends, called Quakers, who gave you and the Army Intelligence about the late Insurrection in Cheshire, who were spoil'd, by the said Rebels, of their Goods, &c.* But this, with other now ungrateful passages, are left out of the *New Edition of Francis Howgil's Works* in a large Folio, Re-printed 1676. p. 330.

By the bye, **Howgil**, in this Book, justifies the Title of the Committee of Safety against the late Parliament (as he calls it,) as he did that of the Parliament against the late King, p. 6. *And as for the Long Parliament (says he) by whom God did good things, and great things in the overthrowing that Power, which was Disturb'd*

from

from the aforesaid end (to wit the late King, &c.

But these last words [to wit, the late King] are left out in the New Edition, p. 329. That, if this shou'd come to be objected, they might say, that by the *Power Deviated*, &c. they did not mean the King, but some other Power.

And as the *King Deviated*, so (says he) the *Parliament Deviated*; and thereby justifies the *Committee of Safety* against the *Parliament*. And so every thing that is uppermost, to the end of the Chapter. They too have stumbl'd upon the Doctrine of Success!

During the long Reign of the *Rump*, they run down the *King's Prerogative*, and up with *Privilege of Parliament*. But when the *Parliament* was kick'd out of Doors, then *Privilege* was as great a *Beast* as *Prerogative*, and the *Committee of Safety* only was in the right. And in the Year 1660, then round about again, *Hey for Monarchy!* they wou'd make you believe that they were always for *Monarchy!*

The *Ancient Courtiers* (says *Howgill*, Ibid. p. 4. Paragr. 6.) having found so much *Ease and Profit* by the late King, turn'd all *Cavaliers*, and cry'd up the *Prerogative of the King*—But the *Long Parliament* and the People that aided them at that time, counted it no *Treason* to Oppose him—and *GOD* decided the Controversie, in Overthrowing the one, and Establishing the other, &c. Yet many are so blind to this day, that

that they judge the Nation cannot be Established in freedom without a King, &c.

This whole Paragraph is left out in the New Edition, for the Reason aforesaid.

But having thus run down the King; they fall as foul upon the Parliament, when it was Discarded.

Many say (Howgil, Ibid.) are so Doting in the Name of a Parliament, as tho' it were essential, and cries up the Privilege of Parliament. But if they will not hearken to the Cry of the Masters (the People) but may be call them Rebels and Traytors, if they shou'd be turned out, &c. p. 1.

And so he goes on to maintain the Title of the Committee of Safety, against all others. But they were enrag'd against none so implacably against the King: They wou'd stop all means and possibility of his Return.

The Army of their Women hereafter mentioned, shew'd particular Zeal in this.

They Advise, in their Address to the Parliament, 1659. (the very year before the King came home) That the Late King (as they rebelliously term'd Him) His Rents, Parks, and Houses shou'd be sold. And to what end? To pay the Sacrilegious Impropriators; that they (of all Men) should not lose by the Abolition of Tythes, which the Quakers demanded. And to shew their Zeal, in this, against the King, they repeat it three times, p. 59, 63, and 65.

In the same place, they joyn with the King's Lands, the Glebe-Lands, and all the Colleges and their Lands to be sold, upon the same foot, and the very Bells out of the Churches, except

one in a Town, to give notice of Fire. Thus they had made sure of the Church, and the very Nurseries for the Education of the Clergy Root and Branch——If the Curiosity of any lead them to see the abovesaid Subscriptions, they are all bound together, and bear this Title. These several Papers were sent to the Parliament the 20th day of the 3th Month, 1659. being above seven thousand of the Names of the Band-Warids and Daughters of the Lord, and such as feel the Oppression of Tythes, &c. London Printed for Mary Westwood, and are to be sold at the Black Spread Eagle, at the West-End of Pauls, 1659. And this Book of Subscriptions contains 72 Pages in Quarto. This was the Quaker Solemn League and Covenant, a formal Association wherein they bind themselves, under their Hands, their Lives and Estates, to Exterminate the Church, and the Laws and Government which support it. And this was no Voluntary of the Women. They did not do it, without their Men, (Jer. XLIV. 19.) For here follows G. Fox's own Order Verbatim. "For all Women Friends to set their Hands against Tythes, they may freely, as they are moved, and do not Quench the Spirit of the Lord in any, for the Women in the Truth feel the weight as well as the Men; for the Seed of God in the Women bears Witness against Tythes in the Priests and Pope the Author of them, and suffers in Prisons, and are summoned up in Courts, so that it good which beareth the Testimony against them, and is to be received and set a top of the Author of the Holders of them up. And so if all the

"Wo-

" Women in England send up their Names,
 " shall send them by the Women to the Par-
 " liament, for many Women have sent up their
 " Names, and some have not, but have been
 " stopped, Therefore that all may send their
 " Names against Tythes that be free with speed
 " to London. G. F.

He did not Date this, as it was not the
 Custom to Date the Papers he gave out; And
 the Reason he gave for it, was, because, as he
 said, the Apostles did not Date their Epistles.

But the year before these Subscriptions of
 the Women, he Printed a Paper A. D. 1658,
 call'd *Papists Strength*, &c. where p. 19. He leads
 the way to these Pious *Hand-Maids*, in all the
 Particulars which they Requested, or Demanded
 from the Parliament, even to the Abolition of
 Schools and Colleges, as well as Churches. These
 are his Words, *And this I declare in the Presence*
of the Lord God, and all the Magistrates that be in
God's fear, they will break down the Mass-Houses,
Schools, and Colleges, which you make Priests and
Ministers in, &c.

And in a Book Published by Him, and o-
 ther Quakers, call'd, *West Answering to the North*,
 Printed 1657. p. 78, 79. They Exult, *That*
Stratford's Head was cut off, and Cantertu-
ry's and Charles Stuart's as Traytors, for
endeavouring to subvert the Fundamental Laws.
 And p. 79. *That His (Charles Stuart's) Arbi-*
trary Actions were Recorded every where in the Blood
and Misery of the late Wars, and the Destruction of
Him and His Family : The Dreadful and Sad Ex-
amples of His Righteous Judgments, who Ren-
ders

ders to every one according to his Deeds. And p.
 82. Doth not here appear from the Grave, the
 Spirit that was in Christopher Love, Priest, and
 his Fellow Traytors; who being within the Ju-
 risdiction of this Commonwealth, took upon them-
 selves as Commissionate divers Men to treat with Charles
 Stuart, &c. and forget not the wonderful Deliver-
 ances from them; all which the Right Hand of the
 Lord effected, p. 96, 97. Multitudes of People
 flock'd up out of the City to Westminster to com-
 plain of their Sufferings — which Charles Stu-
 art called Tumults — — and by the Guard one of
 them was slain; at the place of the shedding of
 whose Blood, was Charles Stuart's Head
 struck off, and his Blood poured forth on the
 Ground. A remarkable Record of the
 Righteous Judgments of God. Lastly,
 Mark these words, p. 102. — The Righteous
 Ends of the Wars, for Liberty and Law — And
 these Innocent Servants of the Lord, who have
 been, All of them, Always Faithful to the honest
 Interest of the Nation; and many of them for it
 have drawn the Sword, and Fought in the Field
 from first to last. And p. 83. The honest Men
 (then) who own'd them (the Parliament Army)
 throughout England, against the Priests, and the
 Common Enemy. That is, the Church and the
 King. And by the Honest and Innocent Scriv-
 ings, of the Lord, they meant Themselves. For they
 allow none other to be such (as is fully shewn.)
 The Defence of them (the Laws say they, p. 16.)
 have we in the late Wars vindicated in the Field
 with our Blood, &c.

There

There is another Book of this *Great Apostle*, wherein I am very apprehensive his *New Edition* may do him wrong. It is a most *Bitter* and *Senseless Invenitive* against all *Kings* and *Monarchical Government*, which was Printed in the beginning of the Year 1660. but before the *Restoration*, which was in *May* the same Year, to shew what *Obstinate Rebels* these *Quakers* were, who held out against the *King* to the very last Day. That Book bears this Title, *Several Papers given forth by George Fox*, London Printed for Thomas Symonds at the Sign of the Bull, 1660.

I set it down thus particularly, because the *Friends* may know that it is still in being, and in the Hands of those who will watch the *New Edition* of *Fox's Works*, that they shall neither *Add* nor *Diminish*, without being told of it. I give this Caution, because great pains has been taken (and by some Arts, which I will not here mention) to recover this Book out of the Hands of any who are, in the least, *Disaffected* to their Cause: and it may rationally be suppos'd, that the Design is either wholly to *suppress* it, or to take its *Sting*; that it hurt them not; and render them odious to all *Kingly Government*.

I will give the Reader but a Taste out of that *Delicious Dispensatory*.

He says, p. 8. *That all Kings and Emperors have sprung up in the Night, since the days of the Apostles among the Anti-Christi*, p. 12. *So the Christians go out from Christ, and set up Kings, like the Heathens*. — p. 15. *And all these*
Novice-

Novice-Christians that are crying up Earthly Kings, and fighting for the Kings of the Earth, are not such as follow the Lamb — p. 16. We know that these Kings are the Spiritual Egyptians got up since the days of the Apostles — p. 18. and 9. You never read of any (King) among the Christians, but among the Apostates since the days of the Apostles — p. 8. Many cry for an Earthly King, and will have Cæsar, and is not this the same Nature the Jews was in? And do not they, in this, Crucify Jesus — p. 9. Are not all these Christians that will dote so much of an Earthly King, Traytors against Christ? And will these that are true Christians, have any more Kings among them, but Christ? — I say that is the false Church that doth not live — Upon the Heads of the Kings: — Such that are out of the Life and Power — Work for an Earthly King, and will change as they change: These all quench the Spirit of God in themselves — These all deny the Light, &c.

Alas! **Wretched George!** Now must all Men know, that *Thou, even Thou thy self, didst quench the Spirit, deny the Light, &c. because Thee didst Change, just as the Times did Change, and just as soon. Thee didst not stay a Minute, nor thy Friends with thee: For after all your Treasons and Rebellions, continued from your beginning, with the utmost violence, to the very last day; even while the above Antimonarchical and Poisonous words were in the very Mouth of thee, the King was Miraculously and Unexpectedly Restor'd: And this Changing for immediately Tack'd about, as did*

did they *All*. They lost no time, the King came to *London*, the 29th of *May*, 1660. and in seven days after, viz. the 5th of *June*, they had drawn up a *Declaration* of their Sincerity and good Wishes to the Government; which they delivered into the King's Hand, the 2nd of the same Month, as soon as they cou'd get Access. This is indors'd upon the said *Declaration*, in Print; but it bears Date the 5th of *June*. It is Subscrib'd by a *Bakers Dozen* of them; and *George Fox* the *Fore-Man*, in the Name of themselves, and of those in the same *Unity*. And it is worth ones while to compare the words of this *Declaration* with those of *Fox's* before Quoted, and much more of the same strain in that Book of his, out of which I have taken them, Printed in the foregoing part of the same year, 1660. There they were *Traytors against Christ*, and *Crucifiers of Jesus*, who were for any *Earthly King*; and it was the *False Church* which did not live upon the *Heads of the Kings*.

But now they lay themselves under the Feet of an *Earthly King*. The same *Earthly King* against whose *Restauration* they had Belched forth so much *Venom*. See their *Declaration*, p. 4. *We do therefore Declare* (say they) *to take off all Jealousies, Fears, and Suspensions of our Truth and Fidelity to the King, and the present Governours; that our Intentions and Endeavours are, and shall be Good, True, Honest and Peaceful towards them, and that we do Love, Own and Honour the King and these present Governours.*

But

But there was a pleasant Passage, which, I am confident, the Reader will Excuse me to tell.

In the first Draught of this Declaration, approv'd by George Fox, and the Body of the Quakers; the words *Loyal Subjects* were put in, viz. That the Quakers were the King's *Loyal Subjects*, and that they had suffer'd much, *as himself had done*.

This wou'd imply as if their Sufferings had been for him. For how otherwise was it any Merit in them, with regard to the King? Which looking like a piece of Cross Hypocrisie, one Edw. Billing (a Quaker of more open Sincerity and Courage than the rest) rose up against it; and knowing well that the Quakers had never Suffered, nor Acted any thing for the King; But, on the contrary, were always most bitter Enemies to Him, and to His Interest, he Protested against these words in the Declaration; and said, that it was a Mockery in the Face of the World, to give themselves the stile of *Loyal Subjects*. But G. Fox, and the Generality of the Quakers oppos'd him; and thought it convenient that these Expressions should stand; whereupon Billing being heated, avow'd to them, that if they pass'd the Declaration with these words, he wou'd Print against it, tho' it cost him his Life. And this did so startle them, (having a guilty Conscience) that, to avoid being thus expos'd, they, at last, submitted, to have these words left out; which they wou'd never have done, if they cou'd have stood

stood the Test. But rather, such an Objection wou'd have made them more Zealous to have asserted their *Loyalty* with the greater Vigour; and to have Censur'd this *Billing*, and caus'd him to sign an *Instrument of Condemnation* against himself, for so Foul, and at that time, *Dangerous* an *Imputation*, upon the whole Body of the *Friends*; And that so Publickly, in the Face of their Assembly, which they, according to their stated *Discipline*, have done in Cases of much less Importance than this; and wou'd not have fail'd to have done in this, if they had not known his *Change* to be *True*.

But this Contest about the word *Loyalty* was perfectly needless, since they suffer'd the words which I have Quoted to stand, viz. *Truth and Fidelity to the King*. For these imply all that *Loyalty* can mean.

But it serves to this purpose, *First*, To discover their *Disloyalty*; and *Secondly*, Their deep *Hypocrisie*: Of which there never was, surely, such an *Impudent* Instance given, as in this *Declaration*; for having themselves serv'd all turns, that ever happen'd in their time, the *Rump Parliament*, then *Oliver*, *Protector* *Dick*, the *Army* that turn'd him out, the *Committee of Safety*, &c. as before is told; and now but just turn'd to the *King*; they had the *Face* to upbraid others for their *Changing* and *Timing*. Hear the words of their *Declaration*, p. 6. *And these Priests turned to every Power and every Government, as it turn'd, and made Addressees and Acknowledgments to*

every Change of Government — Now let any honest Hearted People judge, whether these be sound Principled Men, that can Turn, Conform, and Transform. to every Change, according to the Times? Whether these be fit Men to Teach People?

One would think that this were a *Lampoon* some Enemy had made upon the *Quakers*; especially, when in the next Page, and Page 8: they tell the King, *False Dealing we do utterly Deny* — and *Speak the Truth in Plainness, and Singleness of Heart*. Of which I leave the Reader to judge, when I have told him farther, That, besides *G. Fox's several Papers* before-mention'd, the *Quakers* in the beginning of the Year 1660, before the *Restoration*, did likewise Print several Papers of *George Bishop*, another of their *Apostles*, containing violent *Invectives* against the King and *Kingly Government*, and stirring up all People to keep them out. That Book of *Bishop's* bears this Title, *The Warnings of the Lord to the Men of this Generation*, &c. London, Printed by M. Inman, and are to be Sold at the Three Bibles in Paul's Church-yard, and by Richard Moon, Bookseller, in Wind-street, in Bristol, 1660.

Thus Industriouslly did they spread their *Treasons*, and set all their Shoulders to support the then *Usurpation*, and obstruct the *Restoration* of the King; and that to the very last, in the same Year, 1660.

Bishop, p. 26, 27. Writing to the then *Council of State*, warns them, *In the Name of the*
 Q 2 Lord

Lord, to be very vigorous in opposing all Attempts that were made towards the *Restoration*; persuades them (as *Achitophel* to *Abſalom*, 2. Sam. xvi. 21.) to be *Desperate*, and to think all *Reconciliation* betwixt them and the *King*, to be *Impracticable*.

Beware (says *Bishop*, *ibid*, p. 27.) of falling under this Spirit, or of thinking that the Breach between you can be Healed: For I Declare it to you, from the Lord, That it is Irreconcilable; it cannot, it will not be Healed—Therefore, in the Power and Dread of the Almighty, stand and Bear over it, Crush it to Pieces, Stamp it to Powder, &c. Therefore it concerns you, whilst ye have time to bear down this Enemy, and to secure Places necessary for Defence. Did he only mean *Spiritual* Defence, or the *Carnal Sword*? But he Advises to Murther in Cold Blood, all that stirr'd for the *King*, or, as he there words it, The doing Justice on those whom God hath given into your Hands, lest out of this *Serpent's Egg*, do come a *Cockatrice*, and his Fruit be a *Fiery flying Serpent*; and the Lord deliver you and your Forces into the Power of those who seek the Destruction of you and your Interest. That was the *King*. And p. 26, *ibid*. He tells them that there was a necessity of the *Expeditions* and continual *Marching* of your Horse [were these *Spiritual Horse*?] up and down in all parts, especially where these *Insurrections* have been. This Letter was wrote the 6th of Aug. 1659. when things were moving towards the *Restoration*; but Printed as before-told, Anno. 1660. to stir them

them up afresh against the King, when they had a nearer Prospect of His Return.

Yet, in their foresaid Declaration to Him, after His Return, p. 7. they Gravely tell Him, *We are a People that follow after those things that make for Peace, Love, and Unity — and do deny and bear our Testimony against all Strife, and Wars, and Contentions, &c.* That is, when they were Beaten, and cou'd Fight no longer. But while there was one spark of Life in the Good Old Cause, they Fought, and Preach'd, and Cur's'd, and Damn'd it for it all that durst oppose them. That is, all who were on the weaker side: For they still had the Grace to Court those in Power; and, like Rats, to fly from a Falling House.

Thus the aforesaid Bishop in his Letter to Richard Protector, the 9th of September 1658. assures him, that if he would follow their Principle of the *Light within* (that is, be good to the Quakers) which if thou dost (says Bishop) and givest up to be Govern'd by it, the Lord will dash in pieces all the Consultations against thee and thy Father's House, and will settle the Throne under thee, and make thee a Dread and a Terror to all the Nations round about, as he made thy Father. This is in p. 17. of Bishop's Book before quoted. And the very next Letter is p. 18. flattering those Officers of the Army, who pluck'd down this Fine Protector, as soon as ever they had done it. It is Dated the 27th of April, 1659. and thus Directed, To the General Council of the Army, in whom is risen the Spirit of the Good Old Cause, these

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fol-

following Particulars are tender'd, in order to the Carrying through of what is by them begun, &c. The Quakers were for Thorough Work, and indeed all their Quarrel with Oliver, Richard, and the Rump before them, was for sparing Amalek, for not destroying downright all that stood for the King, the Church, or the Laws. This was still the burthen of their Song, in all their Addresses, as in Article 11. of the Particulars which they Recommended to these Officers of the Army, p. 19. Remember Amalek, i. e. (as this Quaker Bishop there explains it) the Soul-murdering, and Conscience-binding Clergy-Man, and what he did unto you by the way when ye were come out of Egypt—Therefore blot out the remembrance of Amalek from under Heaven—Ye shall not forget it. And Art. 10. Vex the Midianites, i. e. the Lawyers (says he) for they vex you with their Wiles, wherewith they have beguiled you in the matter of Peor and Cosbi, i. e. the King and Protector.

The Protector, now he is down, is as bad as the King.

But see how they soothed the Protector when he was in the Saddle.

Whom (says Bishop in his Letter to him, *ibid*, p. 19.) we have loved above any Man; whose, with all that is dear to us, have we become, and thy Lot and Portion have we chosen to stand or fall, as it shou'd be unto Thee; and so have we stood by Thee against all Thine Opposers, whether in Field or Council. Thine Enemies we have accounted and made our own, and

never

never left Thee till Thou was brought through all;
 And again ; The Righteous Ends of the
 Wars in which we have born our Part, in the
 heat of the Day. But after the King's Re-
 turn, then the Case was alter'd ; then they
 cou'd not Fight, no, not they ; they wou'd not
 draw a Sword for the World ! They never
 were for Oliver, but were always Loyal and
 Faithful to the King ! They did not Rejoice at
 Oliver's Success against the King, but Mourned
 for the King, tho' they cou'd not Fight for
 Him ! And they were sore Grieved at the
 Heart, for the Blood which Oliver shed, and ne-
 ver Applauded him in it.

Witness their Exultation (*ibid.* p. 3.) Did
 thy Sword (say they) ever return empty from
 the Blood of the Slain ? — Did'st not thou come
 upon Princes as upon Mortar, and as the Potter
 treadeth the Clay ? Were not the Hearts of Ho-
 nest Men knit to thee as one Man ? Was any
 thing so great that they cou'd not trust Thee with ?
 Was any thing so Dear that they were not ready
 to lay down for Thy sake ? Did they sigh at any
 time at the remembrance of thee ? Did their
 Faces wax Pale, Confounded or Cover'd ? Or,
 was not the remembrance of thee to them sweet
 and pleasant, as the Dew upon the tender Herb,
 as Life from the Dead, &c. And so they run
 on whole Pages together in a Hideous Pan-
 griek, to which I refer the Reader. But
 here he sees how expressly they renounce so
 much as a sigh, at any time, for all his Traite-
 rous Murthers, or that their Faces were ever
 Pale, or Confounded, or Covered, for all that
 Blood.

Blood shed; no, but that they Rejoyc'd and Glorify'd in it, and for all his Successes against the King. p. 4. Did he not smite them with a Wound incurable, they, and their King, and their Nobles? p. 5. Wadedst thou not through the Blood and War — with a restless and unwear'd Spirit And whilst it was thus with thee did the Lord ever fail or forsake thee? Or wantedst thou the Hearts and Hands of the Honest Men of these Nations — Can the Generations that are past produce the like of the Lord's and His People being with a Man, as with thee, &c.

But after all this Sweetness, as soon as ever the King was Restor'd, An. 1660. the Quakers stoutly deny that ever they had Complemented Oliver, or they had forgot it And not only this but they fell upon the other Dissenters, Presbyterians, Independents and Baptists, (all of whom they Comprise under the Name of Professors) for their having been on Oliver's side, their Soothing and Flattering of Him, when He was in Power: their Addresses to his Son Richard to stand by him with Lives, Fortunes, &c. And yet basely Deserting Him too, when He was Depos'd, still turning to the Rising side.

This you will find in a Book which they Printed, 1660. call'd, *Truths Character of Professors, and their Teachers*, wrote by William Colton. where these Addresses of the Professors to Protector Richard, are many of them Recited, with severe Remarks upon them, Upbraiding the Professors with their Treachery, Un-Constancy, and Time-serving, calling Oliver (Ironically)

Their

Their Joshua, &c. whom now the Quakers Compare to Hahab, to Ahab, and to Pharaoh, as in p. 28, 31. and 41 Who before was Sweet and Pleasant to the Quakers, as the Dew upon the tender Herb, as Life from the Dead, &c.

Nay, in Some Considerations, presented unto the King of England. K. Char. 2. 1650. they Represent to him, that the Professors cou'd not be Good Subjects to him, because that in the time of the Exile some of them call'd him only the King of Scots. This is in the Works of the Great Edw. Burrough, p. 762. But the Friends have snibbed out of his Work Re-printed since his Death, a most Bloody and Diabolical Invektive against this same King Char. 2. and the Cavaliers, Damning them all to the Pit of Hell, as before has been Mention'd They wou'd not go so far as to call King of Scots, or any King at all, but Common Enemy, and Proclaim'd Traytor, &c. as above Quoted. Yet see how they can Revile others for much Less than they themselves were Guilty of! And make up a Mouth of Saintship, Simplicity, of Christ's Harmless Lambs, who never did any Mischief in their Lives!

These are the Meek and the Loyal Quakers! They can Wade in Blood, so it be of the King, or the Clergy, and their Abettors. Slay Balaam! Vex the Midianites! Remember Amalek! Give the Priests Blood to Drink! These are the Mild Breathings of the Quaker Spirit! Thus sweetly sings Edw. Burroughs, in his Word of Advice to the Soldiers, p. 2. Ob! (says he with a Gusto) give the Priests Blood to drink, for they are worthy. But this (with other sweet bits) is left out in the

the new Edition of his Works; wherein there is yet enough behind to shew the *Largeness* of his *Bowels*, and to what narrow *Limits* he would confine that *Inundation of Blood*, which the *Good Old Cause* had brought upon these Nations; and which he *Justifies*, and that from the *Mouth of the Lord*. In his *Warning to the English Army*, 1659. he assures them (p. 540. of his Works) in these words, *Your Victory hath been of the Lord*. But then he would have them go on, and carry *Blood and Slaughter* into other Countries. *What are these few Poor Islands* (says he, p. 537, 538.) *that you have run through?* And then he advises them to fall upon *Italy and Spain*, and *Avenge*, says he, p. 537, *the Blood of the Guiltless through all the Dominions of the Pope* (p. 538.) *that your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry—that your Sword be lifted up against them.* (p. 540.) *Set up your Standard at the Gates of Rome.* And Propheying of the Time when *Vengeance* shou'd be taken of *Rome*; **The time is come**, says he, p. 537. *their Church cannot stand Long.* p. 535. 536. *and as sure as the Lord lives, so shall it come to pass.* But this is long since pass'd, and *their Church* stands still. And (which is much a greater Wonder) this *Burrough* is counted still a true *Prophet* among the *Quakers* in whom the fullness of *Grace and Virtue dwelt*, as was said of him in his *Life*, wrote 1663. p. 24. by a *Club* of the *Principal Quakers*, G. Fox, Jos. Coal, G. Whitehead, &c. who thus *Blasphem'd* in Praise of a *Wretch*, that durst *Pawn* the very *Being of God*; That *as sure as the Lord lives, so it must come to pass,* as he

he said. And since it is not *so came to pass*, are not all the rest of these *Quakers* as *Mad* and *blasphemous* as he, who will believe that he was sent from God, or spoke *His Words*! And that all these *Lyes*, and *Preaching up of Blood*, their *blasphemous* and *Treasons* are of *Equal Authority* with the *Holy Scriptures*; yea, of *Greater*, as I have shewn from *G. Whitehead*. And if this be true, we must believe the very *Contradictions* of the *Quakers* before the *Scriptures*; As that, notwithstanding all these loud *Proclamations* of *Blood* and *War* which we have heard from them; and that, if their *Advice* were follow'd, all *Christendom* wou'd be turn'd into an *Aceldama*, the *Protestants* falling upon all *Popish Countries*, and the *Papists* upon them: I say, that notwithstanding of all this, if the *Quakers Writings* are given forth by the *Spirit of God* (as they holdly pretend) we must believe their *Declaration* given to *King Charles II.* upon the 21st of *January, 1662.* subscrib'd by *G. Fox*, and *Eleven* more, in the behalf of the whole *Body of the Quakers*, wherein p. 4. They declare positively against the lawfulness of *Fighting*, upon any account. And this (say they) is both our *Principal* and *Practice*, and hath been from the beginning; so that if we suffer, as suspected to take up *Arms*, or make *War* against any, it is without any ground from us; for it neither is, nor ever was in our *Hearts*, since we own'd the *Truth of God*; neither shall we ever do it, because it is contrary to the *Spirit of Christ*, his *Doctrine*, and the *Practice* of his *Apostles*.

And in *The Quakers Plea*, Printed, 1662. p. 5. They say, *Such of us whose Principles were once so* (that

(that is, for Fighting) are changed even from that Principle and Practice of going to Wars, and Fighting; and Now, are all of that Mind and Heart, That in the Administration of the Gospel, it is on all Occasions whatsoever, unlawful to go to War, and Fight with any Man, with Carnal Weapons, contrary to the Doctrine of Christ. This was in the Year 1661. to fix the Opinion of them (the Quakers) in the King and Government: But when, by this Deep Deceit and Hypocrisie, they did prevail, and it had for Twelve Years after the Restauration been generally receiv'd, that this was, in good earnest, the Principle of the Quakers, as it continues with most to this day; and I doubt not, but many of the simple well-meaning Quakers themselves, are imposed upon in this, to think that the Quaker Principle is against all War and Fighting upon any Occasion whatsoever, as in their Plea above Quoted: Yet, I say, when the World, and many of themselves had been thus Deluded by their Leaders, they, in the Year 1672, to secure to themselves their Old Principle of Fighting, whenever The Good Old Cause shon'd stand in need of it, did Reprint what I have above Quoted of Ed. Burroughs, for carrying Blood and War into all the Popish Countries, and much more to the same purpose, in the New Edition of his Works. To which there are high Testimonies affix'd of G. Fox, G. Whitehead, Josiah Coal, Francis Hoggil, and Ellis Hooks.

Now, if this Doctrine of Fighting, or making War, upon any Occasion whatsoever, was contrary to the Spirit of Christ, and His Doctrine, in the Year 1660. (that part of the Year, I mean, after

after the *Restoration*) how came the *Saints* afore-nam'd, to Publish the contrary Doctrine of *Edw. Burroughs*, with such mighty Pomp, in the Year 1672. And we must believe both to be *Infallible* as the *Holy Scriptures themselves*, being both given forth by the *same Spirit* !

But these *Editors* of *Burroughs's Works*, are yet more Chargeable with what is in the *New Edition*, because they took more upon them than barely as *Editors*; that is, to *Correct* and *Amend*, and to *Expunge* what they thought fit: As his declaring *War* against the *King* and the *Church*, before-told ; which, tho' Dictated, as he said, by the *Eternal Spirit* ; yet they made bold, to set these things aside, lest they should offend the Powers then in being :

But they thought that carrying the *War* into *Italy* and *Spain*, wou'd be less taken notice of ; and wou'd continue their *Claim* to the *Privilege* of *Fighting*, when they shou'd have occasion for it. Why otherwise were not these *Expung'd*, as well as the *Traiterous* Passages against the *King* and the *Government* ?

If it was through the *Inadvertence* of their *Infallibility*, let them now Disclaim it, and confess *Burroughs* to have been in an *Error*, as to that *Principle of Fighting*. No, they will not ; and therefore it is *their own*. They will not ; They have not done it ; for since the *New Edition* of *Burroughs's Works*, 1672. when a fair occasion seem'd to offer towards the Re-asserting of the *Good Old Cause*, in *Monmouth's Rebellion*. 1685. Several of the *Quakers* in the *West*, where he Landed, took *Arms*, and Fought in

in his Quarrel ; and though some of them were taken Prisoners, yet we heard nothing of their *Repentance*, or that they were oblig'd by the rest, to sign any *Instrument of Condemnation* against themselves for this ; or any way *Censur* for it, by their *Yearly Meetings*, or any other *Authority* of theirs.

And, it ~~is~~ be true which *Edw. Burroughs* says, p. 462. of his Works, that they (the Quakers) are of one Mind and one Soul (which I do not believe, I have a better Opinion of many of them, but we have here their *Infallibility* Pawn'd for it) I say, if this were true, then this would be a Demonstration what all the rest of the Quakers would have done, if *Monmouth* had proceeded to their Parts ; and what they are still ready to do, when a like Opportunity shall Summon them to Arms.

But, as I said, I do not believe that they are all of one Mind, in this matter : But then, those that are not of this Mind, must, I think, put all Excuse, Renounce the *Infallibility*, or the Truth of *Edw. Burroughs* and of *G. Fox*, *G. Whitehead*, and the other Quakers who have Published these Works of *Edw. Burroughs*, with such high Applause and Commendation ; in which he disdains to limit the bloody Sword within these *Four Islands* ; but would have *Oliver* (his *Joshua*) carry it through all *Christendom*. *G. Fox* Advises farther, to fall upon the *Turks*, and all the rest of the World.

On Oliver (says he in his Letter to him, Dated the 11th Month, 1657. &c.)
Council and Advice, &c. p. 26. 27. 36, 37. *Thou*

Thou should'st not have stood Triffling about small things— Do not stand cumbering thy self about **Dirty Priests**; and then he tells him, that if he had follow'd his Counsel, **The Hollanders** (says he to him) had been thy Subjects—How! How! George! Our Dear Friends the Dutch! Must they to Pot too! When the **Quaker Sword** is drawn, it spares none! **Protestants, Papists, Turks**, it is all one! **Germany** (Fox goes on) had given up to thy Will; and the **Spaniard** had quiver'd like a Dry Leaf—The King of **France** shou'd have bowed under thee his Neck: The **Pope** shou'd have wither'd as in the Winter: The **Turk** in all his Fancies shou'd have Smoak'd: Thou should'st have **Crumbled Nations to Dust**. Therefore (says he) Let thy Soldiers go forth with a free and willing Heart, that thou may'st **Rock Nations as a Cradle**—For a **Mighty Work** hath the Lord to do in other Nations, and their Quakings, and Shakings are but entering: So this is the Word of the **Lord God** to thee, as a Charge to thee from the **Lord God**, &c.

Here is **Destruction** Proclaim'd, to the Ends of the Earth, and that from the **Mouth of the Lord**!

O **Blasphemous Cursed Wretch**—that durst thus set **The Dreadful Name of The most high God** to thy **Diabolical Inspirations** for **Blood and Slaughter** through the **whole Earth**!

And yet to see these Men wipe their Mouths, and say, that they are the **Mek** of the Earth! They never were for **Fighting**! No, not they! They now deny the use of the **Carnal Sword**, as **Anti-Christian**! **Dooz Lambs**! And

And yet I believe in my Heart, that many of them *now* are Deceived, and think that the *Quaker Principle* is really against *Fighting*, because they heard so much of it since 1660 and that most of the *Quakers* of this Generation, do not know (for it is Studiously conceal'd from them, by those of the Old Stamp) what **Bloody Devils** G. Fox, Edward Burrough, G. Bishop, and the rest of the *Primitive Quakers* were. Do they know that after the Deposing of Protector Dick, G. Fox pursu'd The Council of Officers, who had then assum'd the *Supreme Power*, with the same Cry for *Blood*; **General Universal Blood**? For wou'd have sent them to have set up their **Standard at Rome**; and then (says he, in his Letter to them) you should have sent for the *Turk Idol*; and pluckt up *Idolatry*—and to have made **Inquisition for Blood**, &c.

Now, if using the **Carnal Sword**, upon any account, be contrary to the *Doctrine of Christ*, as the *Quakers* since 1660 have Preached; and, if they do believe themselves, they must Hunt this **Bloody Fox** out of their Herd, and for ever hereafter *Disown* his *Spirit* and his *Writings*.

And I do earnestly invite Mr. Penn to follow this Chase; it is most incumbent upon him of any other, because (I think my self oblig'd to tell it him) he is suspected by some of his Fellow *Quakers*, as favouring this *Principle* of using the *Carnal Sword*. And to convince him, that I do not speak without Book, I have now before me a Letter from *Philad-*
ph

phia (the Metropolis of Pennsylvania) Dated the 11th of the 4th Month 1695. wherein are these words, *I have seen a Copy of, the King's late Grant of the Government, wherein they gave the Reasons of their taking it away; and of Will. Penn's humble Submission, and Requesting the Government to be Granted to him again; which was therefore done, on his giving them certain Assurance that he wou'd Secure and Defend the Place; and wou'd send Eighty Soldiers to Albany, when call'd for, or find Money to Pay them: This causeth a great stir among the People, who are not very ready to comply therewith, &c.*

I will make no Comments; but leave it to Mr. Penn himself to Own or Deny the Matter of Fact. And whether he will stand by G. Fox as to his Principle of Fighting, or not? And if any have been heretofore Deceiv'd by George Fox, that they wou'd now Repent, and Return.

I have set down thus much of this, and the other Primitive Quakers Bloody and Rebellious Spirit, for the sake of those Honest Loyal Quakers now amongst us: If they were all guided with the same Spirit, they wou'd be all such; especially Mr Penn having told us (p. 36. of his Preface to Fox's Journal) That their Light within did surely Guide them both in Reference to Religion, and Civil Concerns. And we believe it does both alike Infallibly! And then let our Now Loyal Quakers take a measure of their Infallibility in other things, by the Traiterous Principles and Actions of G. Fox, and all the rest of them, from 1610. to 1660. in that

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Scene

Scene of *Schism* and *Rebellion*, the two Breasts of the *Covenant*, whence the *Quakers* suck'd their Infant Milk.

I hope this dismal Prospect of the *Birth* and *Growth* of *Quakerism*, will cure those *Quakers* of *Honesty* and *Sense*, who have a just apprehension of the *Heinousness* of *Schism* in the *Church*, and *Rebellion* in the *State*.

And I wou'd desire them not to satisfy themselves (it will not satisfy the World) to slip out some of the most Monstrous Passages of *Treason* out of the new Editions of their *Prophets*, as I have shewn they have serv'd *Edward Burroughs*, *Francis Howgil*, &c. and I have given them a timely warning as to the *New Edition* of *G. Fox's Works*, which is upon the Stocks: For this disingenuous Trick exposes their *Infalibility* much more; and they are not to think, that some will not watch them, and Detect their *Double Dealing*.

There is nothing less will serve their turn, than down-right to *Acknowledge* the *Folly* and *Wickedness* of their *Former Prophets*; to *Renounce*, *Disown*, and *Condemn* their *Blasphemies* and *Treasons*: Otherwise, they must be judg'd *Partners* with them, and *Favourers*, at least, of their *Impious Principles*, who refuse to *Condemn* them; when it is so necessary for the *Glory* of *God*, and removing so horrid a *Scandal*, not only to the *Quakers*, but to the *Reform'd Religion*, and to *Christianity* it self; which Appellation the *Quakers* assume to themselves; but how justly, I leave to the *Reader*.

And the *Quakers* cannot refuse thus to *Condemn* these *Scandalous Prophets* and *Teachers* of theirs, even by their own *Discipline*: For in their *Yearly Meeting*, 1675. they made a Decree, That the *Churches Testimony* and *Judgment* against *Scandalous Walkers*; and the *Repentance* and *Condemnation* of the *Parties* restor'd shou'd be *Recorded* in a *Distinct Book*, to be *Produc'd* or *Publish'd* for that end.

Now, if they think *Blasphemers* and *Traytors*, and *False Prophets* to be *Scandalous Walkers*, they are oblig'd here, by their own *Rule* (and their *Practice* in other Cases) to cause them to sign *Instruments* of *Condemnation* against themselves, and to *Record* these in their *Publick Register*, together with their *Churches Testimony* and *Judgment* against them, to be *Produced* and *Published* for that end, to vindicate their *Church* from the *Scandal*.

But if they refuse (as I am afraid they will) to *Execute* this *Discipline* upon those *False Prophets* herein *Detected*, and many others whom they know, upon all their *Blasphemers* and *Traytors* (upon their *Persons*, if *alive*, and their *Works*, if they are *dead*) if they refuse this, it is plain, that they think not such to be *Scandalous Walkers*; but that they justify them, and their *Principles*: Tho' they wou'd, for their *Temporal Ease* and *Advantage*, and to blind the *Eyes* of the *World*, *Cover*, and *Cut*, and *Shuffle*, and *Hide* themselves, Let this therefore be the *Touchstone* to prove them: Let them *Produce* and *Publish* such their *Condemnation* of *Fox*, *Burrough*, &c. for their

False Prophecies, and *Traiterous Abetting of Oliver and the Rump*, and that *In the Name*, and *From the Mouth of the Lord*, adding *Blasphemy to Rebellion*: Let such **Persons** be *Censur'd* by them, and their **Books** *Disown'd*.

But if they will refuse this *Justice* to themselves and the **World**, then let them lie under the *Shame* and *Condemnation*. And it must, in that *Case*, and for that *Reason*, be laid upon their *Church*, and their avowed *Doctrine* and *Principle*; and not only as the *Failing of Particular Persons*.

S E C T. XIX.

Of Tythes. Wherein is shewn what Liberty of Conscience is allow'd by the
QUAKERS.

THERE is no Point wherein the *Quakers* are more *Positive* and *Fierce* than in *Opposition to Tythes*: Because, if they were once taken away, the *Clergy* (as they suppose) would sink of course, being depriv'd of their *Subsistence*; and so the total *Ruin* of the *Church* would follow, which has been, is, and always must be the design and chief *Endeavour* of every true *Quaker*, as of *Him* who has inspir'd them.

And

And this *Robert Barclay* does not conceal. That *Anti-Christian Apostatiz'd Generation* (says he) *the National Ministry*, have receiv'd a *Deadly Blow* by our *Witness* against their forc'd *Maintenance* and *Tythes*—So that their *Kingdom*, in the *Hearts* of *Thousands*, begins to *Totter*, and shall assuredly fall to the *Ground*.

But what if the *Light* within some *Quakers* shou'd allow them to pay *Tythes*; And think that they ought, in *Conscience*, to do it, as being *Legally Established*? &c.

Wou'd the *Quaker Rulers* allow them *Liberty of Conscience*, and give them leave to follow their *Light* within?

No, No. That is but scaffolding to pull down our *Church*, and to build their own. And they will not have the *Canon* turn'd against themselves.

For when *Thomas Crisp* and other *Quakers* thought themselves oblig'd to pay their *Tythes*, and did so accordingly they were *Proceeded against as Rebels* (under no less a *Denomination*)

See his *Animadversions on George Whitehead's Innocency Triumphant*, 1694. p. 30.

and that only as against *Men*, but against *God Himself*: For their *Writings* are not to be look'd on as the *Edicts* of *Men*. But *G. Fox* Proclaims (in his *Answer* to the *Westmorland Petition*, p. 30. *If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.*

See G. F. and R.
H. Truths De-
fence, &c. p. 2.
104. 107.

And in another place. *You might as well Condemn the Scrip- tures to the Fire, as our Du- ries.* Our giving forth *Papers and Printed Books*, it is from the *Immediate Eternal Spirit of God.* You are *Answered from the Mouth of the Lord, &c.*

And from the *Mouth of the Lord Thomas Ellwood Denounces*, That they who pay *Tythes* — thereby de- ny Christ to be come in the *Flesh*, which is a mark of *Anti-Christ*.

Antidote against the Infection of W. Rogers, &c. p. 78.

And G. Fox, in his *Decretal Epistle*, bearing Date the 3d Month, 1677. *See his Journal*, Commands severely, that the *Friends Testimony* against *Tythes* be kept up with vigour. He says, That for any to cry against the *Priests* in words, and yet to give them means, and put into their Mouths is a Contradiction. And therefore take heed (says he) for if the Lord God do Bless you with outward Crea ures and you do bestow them upon *Baal's Priests*, the Lord may justly require the outward things from you again—So all the *Preachers for Tythes and Money*, and the *Takers and Payers of Tythe* must be testified against in the Lord's Power and Spirit — and therefore, in the Power of the Lord, maintain the War against the *Beasts*, — that is, as well *Payers as Receivers of Tythes*. And that is the whole Kingdom, King and Parliament, who made *Laws* for the Payment of *Tythes*, and all

who

who dare obey those *Laws* are **The Beast, Anti-Christ**, and have deny'd *Christ's* coming in the *Flesh*, (as *T. Ellwood*) and therefore (*G. Fox* concludes his *Epistle* above-said) *keep your Authority and Dominion*. That is, over that *Beast* and these *Anti-Christ*s. This was wrote 1677. and Printed 1694. whereby we may understand what *Church* they mean, to which *Tythes* are paid, and against which they have Proclaim'd *War*.

But there is a most clever and *Ingenuous* Excuse made for this, in a Paper Dated at *London* the 4th of the 4th Month 1695, and Signed, on Behalf of the *Friends and Yearly Meeting*, by *John Vughton, Samuel Watson, John Field, Thomas Lower, and William Bingley*, Printed and Sold by *T. Sowle* near the *Quaker Meeting-House* in *Grace Church street*. It is Entitled, *An Answer to Francis Bugg's Presumptuous Impeachment, &c.*

There they wou'd persuade us, That all they have said against the Payment of *Tythes*, was only meant by them against Payment of them to the *Popish Clergy*. But, by no means against the *Right* of the *Church of England* to *Their Tythes*, as set'd upon them by the *Civil Government*. No! They are not such bad Subjects as to oppose any thing of the *Laws* of the Land! *We are not convinced* (say they, p. 2.) that it can be against the *Fundamental Laws* of the Land, either to deny *Tythes*, [What? When the Law enjoyns them] now in this *Gospel Day*, or to deem them *Anti Christian*, as they were imposed by *Popes*, and *Popish Laws*, which are not the *Fundamental Laws* of this *Realm*. Are not

Acts of Parliament, tho' made in *Popish* times? And there are *Acts of Parliament*, since the Reformation, for *Tytbes*. So that this is a meer *Sham*! But they go on. And our *Testimony* herein does rather affect a *Popish Clergy* than a *Protestant Civil Government*. And p. 3. they tell that what they are *Quarrell'd* for, was their *Testimonies* against the *Corruption of Priests*, and *Popish Imposition and Oppression of Tytbes*. And p. 5. for *Deeming the Imposition of Tytbes* by the *Pope and Popish Laws* to be *Anti-Christian*.

But hark ye, Gentlemen, if ye be not offended with that Title) there were no *Tytbes* paid to any *Popish Priests* in *England* ever since *Quakerism* appear'd amongst us. And if you meant all you said only against them, your *Preaching* was altogether vain.

But *Barclay* (as before quoted) names the *National Ministry*, who had received a *Deadly Blow* by your *Witness* against *Their* fort'd *Maintenance of Tytbes*; whose *Kingdom* (he says) was tottering, and shou'd assuredly (if he was a true Prophet) fall to the Ground. Slay Baal, (cry

G. Fox *Balaam* must be slain,
all the Hirelings must be turned
 out of the Kingdom.

These are the *Baal's Priests* whom this *Fox* commands you not to Feed. The *Beasts*, the *Anti Christs* over whom you are to keep your *Authority and Dominion*.

If it be not so, Why then do you not now pay your *Tytbes* to the *Ministers* of the *Church of England*? Why do you boast of your *Sufferings*

serings and Imprisonments, for not paying your Tythes to *them*, as being a sort of *Martyrdom*, for the Truth?

Why do you Persecute and Disown those of your own Communion who pay their Tythes, not to *Popish Priests*, but to those of the Church of *England*?

Why are you so Zealous herein as not to leave it to their own *Conviction*, or *Light within* whether they will pay their Tythes to the Priests of the Church of *England*, or not?

Why will you not allow them what you yourselves so much plead for, *Liberty of Conscience*, in this Case?

No, This is a Material Cause, This is the surest Method to destroy the Church of *England*. And you have gone a great way in it already.

For if they are Depriv'd, first, of the Tythes of all the *Quakers*, (who are not fewer, by the lowest Computation, than *one hundred thousand* here in *England*) and then of all those who, to avoid Payment of their Tythes, will pretend to be persuaded by them herein; if the Tythes of all such were subtracted, there wou'd not be sufficient left to keep half the Clergy in *England* from Starving.

And it is the *Desire* and *Design* of the *Quakers* to Starve them, as is plainly *Confess'd* and *Threaten'd* or *Prophecy'd* of in *Richard Hubberton's Works* Re-printed since 1660. in his Answer to *John Stellum*, p. 130.

When

When the Law of the Land (says he) ceaseth to maintain them (the Priests, as he calls them) which will come sooner than they expect, then may they beg their bread, or Perish for want.

And this the Quakers hope to effect by their Testimony against Tythes; and Threaten or Prophesie, that it will come soon-r than we expect, either to have the Laws for Tythes alter'd, or overthrow; if the Government will not alter them, they will overthrow them by Declaring them Anti-Christian, and so Abrogated of Course.

And it is to be observ'd that there is no Principle of the Quaker Religion, wherein they are so Zealous as in this. They did not think it sufficient to Preach and Print against Tythes, but they went about and got Subscriptions of many thousands of the Quakers throughout all England, against Tythes, and sent them up to the Parliament in an Humble Threatning Manner. And, as if this had not been sufficient, the Women must be assembled in the several Counties, and They too must sign the like Subscriptions, and send them likewise to the Parliament: And then they Printed them, to let the Nation know their Force. I have now before me the Printed Testimony and Subscriptions (with all their Names at length) of above Seven Thousand of these Quaker-Women, against Tythes, sent to the Parliament (as they call'd it) the 20th Day of the 5th Month, 1659. They resolv'd to Batter them down! And all who thus Subscrib'd, were, in their Fashion, Canoniz'd by them. For they are thus stil'd in the said

Old Printed Account The Hand-Majds and Daughters of the Lord. But the *Seven Thousand* (who had not Bow'd to the Baal of Tythes) wou'd not have you think that their numbers was so small ; for they subscribe not only for themselves, (but as it is there Printed) in the Names of many more of the said *Hand-Majds and Daughters of the Lord*, who witness against Tythes, &c. And G. Fox in his *Letters of License* (before inserted. 216.) for these Subscriptions, complains, that *All the Good Women* had not Sign'd.

I have not yet seen the Subscriptions of the *Men*. But we may compute, by this of the *Women*, what vast Numbers the *Men* Subscribers must have been. And we may reasonably suppose their Arguments to have been much the same, with these of the *Women*; being, likely, drawn by the *Men*, at least, with their Concurrence. And the *Women* do positively declare for Annulling the *Laws* for Tythes, if the, Parliament wou'd not Alter the *Laws*. The Commands of *Men* (say they, p. 3.) must be Annulled, that takes Tythes, and not to be obey'd by them that live in the Covenant of God. And they tell p. 4. That they bear their Testimony for the Lord Jesus Christ, (in opposition to Tythes) against the Commands of *Men*, set up in opposition to him since the Days of the Apostles, &c. Which to you (say they) is the Word of the Lord God. And p. 21. *The shout of a King is amongst Us, the Lord God Omnipotent — Therefore we with our Names and Hands, bear our Testimony against Tythes,*

Tythes, the **Giver** of them, the **Setter** of them up, and the **Taker** of them, p. 40. The **Priesthood** which takes Tythes **Now** (this was not the **Popish Priesthood**) we, in the **Power** of the **Lord God**, deny them, p. 63. We declare with our **Hands**, and with our **Lives** and **Estates** against the **Ministry** that takes Tythes, and the **Setters** of them——And the **Law** that upholds them, p. 71. Are not all these set up by the **Dragon's Power**, and held up by the **Dragon's Power**, the **Devourer**, the **Destroyer**? Is not this the **Power** of the **Devil**? These are their Words. And they need no Comment. They were, and are Plainly for **Destroying** the **Law**, if the **Law** will not **Comply** with them. But then, as now, they were for **Flattering** the **Powers** in being. They sooth that **Rebel Parliament**, p. 54. Some of our **Friends** (say they) who have been for the **Parliament** ever since the **Beginning** of the late **Wars**, have suffered more by these **Plundering Priests**, than by the **Plundering Cavaliers**, and you have **sadned** the **Hearts** of them that are your **Friends**, by setting up Tythes, &c. And (p. 62.) the well-wishers of the **Choicest** of the **Nation** are towards you.

I cou'd enlarge, upon this Head, out of the **Quaker-Writings** :

But what **Authorities** I have already produced, are abundantly sufficient to shew their deed design against the **Church**; and the means by which they have agreed to **Destroy** Her; this especially of **keeping up** (to use their own Phrase) *their Testimony* against **Tythes**.

There:

Therefore this Handle must, by no means be let go. Inasmuch that tho' their Pretence to the *Sufficiency* and *Infallibility* of the *Light within* was the *Original*, and is the *Fundamental Principle* of all the whole *Quaker Doctrine*; yet if any plead it, in this Case, they shall be run down as *Hypocrites* and *Rebels* against *God*, and to have fallen from the *True Light within*, and to be guided by a *False Light*, which comes from *Satan*, to be very *Anti-Christ's*, and to have denied *Christ's* coming in the *Flesh*. &c. as I have above shewn from *Tho. Ellwood's Antidote against the Infection of William Rogers*, &c. Now I must tell the *Reader* that this *William Rogers* is a *Quaker*, but of the more moderate sort, and he wrote a Book call'd, *The Christian Quaker*, Printed 1680. Where Part 2. Chap. 8. touching *Tytbes*, He disputes expressly against *Tytbes*, and against the Lawfulness of *Suing* for them, or *Compelling* any to pay them. Only p. 43. he allows those to Pay them, who are *Free* so to do. And that only as a *Voluntary Contribution* to those who Teach them, but not as any thing of a *Divine Right*. And p. 44. he again limits this to those only who own such *Ministers* as true *Ministers of Christ*, and go to Hear them; and, upon that account, bestow a *Fifth*, *Tenth*, or what they please upon them. So that hereby he cuts off all *Dissenters* to the *Church of England* from Paying *Tytbes* to the *Clergy* of the *Church of England*.

Secondly,

Secondly, He bars the Clergy from *Suing*, or using any *Compulsory means*, to recover their *Tythes*, even from those of their own *Communion*. But he makes *Tythes* meerly *Eleemosynary*, and the Clergy to have no better Title to them than a *Beggars* has to our *Alms*.

Yet all this was not sufficient for the *Quakers*. But *Tho. Ellwood* falls upon him like a *Turk*, by granting so much, as to make *Tythes* *Lawful* upon any Account or Consideration whatsoever. And writes against this Book of *William Rogers*, the above Quoted. *An Antidote against the Infection of William Rogers's Christian Quaker*. Where, p. 78. he Denounces (as above) against those who Pay *Tythes*, even according to *William Rogers's* aforesaid Limitations, *That they who Pay Tythes — thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ*.

And in *Westmorland* there were 44. *Articles* Exhibited against *John Story*, and *John Wilkinson* (two *Quakers*) by sundry of their Chief *Preachers* and *Rulers*. One of which *Article* was, *That he (John Story,) said he knew a Man who was an honest Man, that could have given up his Body to be Burnt for the Truth, who said he never saw Evil in Paying of Tythes, and that he could Pay them, and would Pay them*. Another *Article* was, *That John Story said he believed every Man had not a Testimony for God laid upon them to bear against Tythes: But them who had, he would have them be Faithful*. And these two, *John Story*, and *John Wilkinson*, were Proceeded against by a *General Meeting* of the *Quakers*.

Quakers in London; who the 12th Day, of the 4th Month, 1677. gave Judgment against them, and those that joined with them, in a Formal Instrument, Subscrib'd by Sixty Six of them.

But this was soon Re-buffeted back again upon them, by the *Quakers in the West of England*, who adheared to *Story* and *Wilkinson*, in as Solemn and Judicial a Condemnation of them and their Sentence; and this was Subscrib'd by Sixty Seven of the other Party, and Styl'd, *A Testimony against the 66 Judges called Quakers, &c.* and Printed under that Title together with the Paper of the said *Judges*, and all their Names Subscrib'd.

It is astonishing to see them play their *Insanibilities* against one another! For each of these Parties pretend to the Immediate Spirit of God; and in the Name of God, pronounce the other to be led by a False, Ravening Spirit. Our Souls (say the Defendants) do in the highest Degree Abominate it, and do urge against it, p. 15. that is, the Authority which the Plaintiffs assumed over Conscience, in Judging of others; and not leaving them to their Primitive Liberty, of following their own Light within. On the other Hand, the London Quakers who assum'd a Superiority over the Country Quakers Condemn'd that Spirit which Possess'd them, as a wrong Murmuring, and Dividing Spirit, p. 5. And our Day (say they) hath lamentably shewn us the Effects of that Spirit, that under a pretence of Crying down Impositions, and Pleading for Liberty, and do.

doing nothing but what it is *Free* to, endeavour
eth to lay waste the Blessed Unity of the Brethren—
with a loose and **Un-Subjcted** Conversation;
which would bring Confusion to the Church — and is
a plain Independency from the Practice of the
Church of Christ throughout the World, p. 6.

It is Comical (but Provoking) to see these Men
so Gravely vouch the Practice of the Church
throughout the World, who own no Church in the
World but themselves! And for them now to
speak against the pretence of *Liberty* in others,
as a Breach of their Unity; when they them-
selves set up the very same Pretence, to break
the Unity of that Church, whereof they once
were *Members*! But it is come justly home to
them (I wish they may reflect upon it) that
they who set up the Pretence of a *Light within* to
undermine the Authority of our Church; are now
oblig'd to Condemn that same Pretence among
themselves, in order to keep up their own Au-
thority, and Government.

This shews them, as in a Glass, the utter In-
consistency of that Principle (to use their own
Word) of an **Un-Subjcted** *Light within*, to
all Rule, Order, or Good Government, whether
in Church or State: For it makes every Man
Absolute and *Supreme*, that is, *Un-subjcted*.
Any Lesser *Light within* had not made them
Un-Subjcted to the Church: And this
Un-Subjcted *Light within* they now declare
to be Inconsistent even with their Church. Thus
have they justly Reap'd, what they had sown

by Bolton: And in the same Net which they bid Privily, is their own Foot taken.

Mr. Penn, in his Preface to *For's Journal*, p. 27. has done the most that Wit can do to rid them out of this *Dilemma*, and reconcile the two Extreams, of *Outward Government* in the Church, and an *Unsubjected Light* within Particular Persons. He says, that the *Quakers* known Principle is *For an Universal Liberty of Conscience*. On the other Hand (says he) they equally dislike an *Independency in Society*. An *Unaccountableness in Practice and Conversation*, to the Terms of their own Communion, and to those that are the Members if it. Very well! But what if some of these Members shou'd make Terms of Communion, that others wou'd not submit to? as *John Story*, *John Wilkinson*, and 67 on their side of the *West-Country Quakers*, refus'd to submit to those Terms of Communion which were impos'd upon them by 66 of the *Quakers* at *London Assembled*, of whom *William Penn* was one, and his Name is among the Subscribers of the Judgment above-told against *Story*, *Wilkinson*, &c. who wou'd not allow these 66 Judges, as they call'd them, the very Name of *Quakers*, because of their taking upon them thus to Judge others; for, as above-said, the 67 *Western Quakers* Condemnation of the Presumption of the 66, is Entitled, *A Testimony against the 66 Judges called Quakers*. They wou'd allow them no more than to be call'd so, but not to be Reckon'd as *True Quakers*, who fell so far from the first *Quaker* Inde-

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pendent Spirit, as to take upon them to Prescribe to their Brethren.

George Fox set up a new Oeconomy and Jurisdiction of the *Women's Meetings*; which was stil'd, *The Great and Good Ordinance of Jesus Christ*. That is, as being Commanded by *G. Fox*, who had the same Spirit! And *John Story, Wilkinson &c.* were Cursed and Excommunicated for refusing to submit to this Ordinance, and Articled against for so much as allowing Liberty of Conscience to any Quaker to Pay Tythes (as told above) now it lies upon Mr. Penn to Explain how an Universal Liberty of Conscience was allow'd to these Men? Was that Universal which was so Limited? And what is an Universal Liberty, but Independency and Unaccountableness in Practice and Conversation? For if my Liberty be Dependant upon another, if I am Accountable to another, then my Liberty is not Universal. Mr. Penn will tell us how the one, that is, Universal Liberty of Conscience, can be the Known Principle of the Quakers; and how then they Equally Dislike the other, that is, an Independency, and Unaccountableness; which are both but two Words for the same thing!

He will tell us how an Universal Liberty of Conscience can consist with such a Restriction of Conscience, as to give it no Liberty at all in the most Minute, Innocent, and Indifferent Actions, such as taking off my Hat, not opening my Shop, when others have theirs shut, and the like; for which things, Liberty of

Con-

Conscience is a loose Plea, and in no sort to be allowed, according to Mr. Penn, which I have shewn from his own Words, p. 77, 78. And tho such a Nonconformist among the Quakers, for such small or indifferent Things, were never so good a Liver, yet that should rather be made his Condemnation, if not thoroughly a Conserver, to every the least, not only Law or Order, but Custom or Fashion among the Quakers. See before p. 79. Here Mr. Penn is not only a Church, but a Steeple-Man for Conformity! Yet allows an Universal Liberty of Conscience, which, he says, is the Known Principle of Quakers. He will please, in his next, to Explain and Reconcile these things. But their Practice is the best Comment of their Doctrine. And this we have seen in the Case of *Sary, Wilkinson, &c.* in that of *Harp-Lake*, and *Turners-Hall*, whom the Quakers of *Grave-Church-street* have Excommunicated, not for any difference in Doctrine, as they do profess, but meerly for Nonconformity to their Discipline.

George Keib did Publickly Reprehend many Gross Errors, (as he was verily persuaded in his Conscience) of his Brethren the Quakers. For which, he was Prosecuted in *Pennsylvania*, 1692. and Requir'd by the Yearly Meeting in *London*, 1692. to clear all the Quakers from the Imputations which he had cast upon them; for not doing of which he was Excommunicated by the next Yearly Meeting, 1695. (as in his Accounts of it above-mentioned) tho he declar'd that he could not, in Conscience,

Hence, do it; for that he knew not *All* the
Quakers, and so cou'd not clear them all *Un-*
versally: Nay, further, that he knew several
 of the Chief of them there present, who were
 Guilty of those *Gross Errors*, against which he
 had Preached; and which he there offer'd to
 prove before the *Yearly Meeting*, and desir'd a
Fair Hearing; and therefore that he cou'd
 not, in *Conscience*, clear their *whole Profession*
 from these Errors: Yet for not doing of it,
 and without any Hearing allow'd him, as to
 his Charge against these Men, he was, by
Facto, by that same *Yearly Meeting*, *Excommu-*
nicated, and utterly *Disown'd* by them. Now,
 I wou'd ask Mr. Penn (because he was one of
 his Judges) whether G. Keith had, by this
 Proceeding, an *Universal Liberty of Conscience*
 allow'd to him, or not? If not, (as it is im-
 possible to say he had) then let the Quaker-
 Pretence to *Liberty of Conscience* stand upon
 the common Level with all others; that is, it
 is made a great Cry of by those who are under
 the Pressure of the Government; but allow'd
Universally by no Church in the World,
 when they have the Power. Thus the Pres-
 byterians, who cry'd out for *Liberty of Conscience*
 in England, and complain'd of *Fines*, or
Imprisonments, here, when they got into New-
 England, hang'd up the poor Quakers, who
 Dissented from them there. And the Quakers,
 when they had tasted a little of the
 sweet of Government in Pennsylvania, Prosecut-
 ed G. Keith, and other Dissenters there; and
 took up the old Pretence, that it was not
 for

for his *Doctrine*, but as it was a Disturbance to the *Government*. No *Church*, not that all *Rome*, Pretends to any Power farther than to *Excommunicate*. And the *Quakers* pretend to the same, and Exercise it. And all who can get the Assistance of the *Civil Government* do take it. And all *Corporal Punishments* are only from the *Civil Government*, even in the *Popish Countries*. And the same Distinction serves at *Rome*, and in *Pensylvania*. For *Samuel Jennings Esq*; Justice of Peace, gave out his *Warrants* against *George Keith* and his Accomplices, as *Subverters of the Government*. But plain *Samuel Jennings*, the *Botcher*, *Butcher*, and *Preacher*, pretends to no Superiority over *G. Keith* his Fellow-Minister in the *Church*! Or that their *Church* (*Quatenus Church*) pretends to any outward Coertion, or *Corporal Punishments*.

So that they have said nothing *New* upon this Head. Only *Mr. Penn's* Expression is Remarkable (*ibid*, p. 26.) where he speaks against *A Coercive Power to whip People into the Temple*, which he calls *Persecution*. He wou'd seem, by this, to lead us to the Precedent of our *Saviour's* Scourging the *Buyers and Sellers* out of the *Temple*. And is it greater *Persecution* to whip People into the *Temple*, than to whip them out of the *Temple*?

But I wou'd desire *Mr. Penn*, and the other *Quaker*, to Reflect, that the greatest *Zea* which *Christ* ever shew'd, was to Preserve the Honour and Reverence due to *Outward Institutions of Religion*; even to the *Material Temple* of *Stones and Lime*; through which he wou'd not suffer so much as any *Vessel* to be carry'd

(*Mark xi. 16.*) and his Disciples apply'd to this, that of *Psal. lxxix. 9. The Zeal of thine House hath eaten me up,* (*John is. 17.*) And if he thus Reprov'd the *Jews* *Prophanation* of their *Outward Temple*, tho they pretended, and in many things, did express great Veneration towards it; How would he have Scourg'd those who durst *Despise* and *Contemn* it, at the vile *Quaker* rate, and *Ridicule* it by the Name of a *Steeple-House*, as *Fox* through all his *Journal*? And some, yet more *Prophanely*, have call'd the Church a *Bawdy-House*, a *Whore-House*, &c. which I have from those that have heard them. And they value themselves as *Spiritual* and *Enlightned*, from this Contempt of God's House, and of all *Outward Things* Dedicated to his Service: Upon pretence (forsooth) of reducing all to the *Inward*; as if they were more *Spiritual* than *Christ*, or wiser than He, to think that *Outward Institutions* were not *Necessary*, to *Guard*, to *Preserve*, and to *Improve* the *Inward* and *Spiritual* Part of Religion: To think that there is no *Sacrilege*, no *Robbing* of God, in this *Gospel-Day*, tho we seize upon his *Type* and *Tribute* due to Him; as if we Depend less upon Him, or ow'd Him less *Acknowledgment* than formerly, and that we had now the *Privilege* to appear *Empty* before the Lord, and to *Sacrifice* to Him only out of that which *Cost us nothing*, neither the *Sweat* of our *Brow*, nor hardly the *Expence* of a *Thought*: a few undigested *Extempore* Prayers, the *Calves* of our *Lips*; but to barr His *Title* to any Part of our

our *Estate*, so much as to the *Lame* or *Blind* of our *Flock*, or to a Penny of our Money, as a Due or Just Debt to Him: But if we give a Bit or a Scrap to the *Levite*, or to the *Poor*, that it should be accepted as a *Free-Will Offering*, wherein we must be our own *Carvers*, but have nothing Imposed upon us: No, not so much as a Tenth Part, tho we acknowledge that to have been God's *Tribute*, universally Paid to Him both before the Law, and under the Law, and we can produce no *Discharge* from it under the Gospel. But we suppose our selves *Free*, and have cast away his Cords from us. And having Allegoriz'd away the Letter of the Scripture in other Matters, it would be a shame to leave *Literal Tythe* to be Paid. The *Quakers* will thank Him for His Love, but desire to be Excused as to Money Matters. They know God has no need of Money; therefore they will use it for Him, and Pay Him in *Spiritual Coin*.

But tho they dare thus mock God to His Face, yet they are afraid of the Face of Man. Tho they make no Scruple of with-holding God's Tythe, and pretend *Conscience* for it, yet they would smoothe it to the *Government*, as being against their Laws, and make *Jesuitical* Subterfuges to avoid their Displeasure: As in this *Quaker-Answer to Bug*, which I have spoke of before, and will Prosecute a little further, to Detect their Deceit and Hypocrisie.

As it was said of *Hannibal*, that He never fought without an *Ambush*, so the *Quakers* never Write without a *Reserve*, a *Double Meaning*,

to secure their *Retreat*, when Pinched from another *Quarter*, as is most apparent in this their Apology against *Francis Bugg's Impeachment*, as to the matter of *Tytbes*. I will conceal none of their Strength. I see the Starting-hole that they have left, (as in all their Writings) whereby to escape from what I have before Quoted, *viz. That their Testimony against Tytbes does Rather affect a Popish Clergy, than a Protestant Civil Government.* The Charm lies in the Word *Rather*; and if they are press'd *Hereafter* with this *Testimony* of theirs, as Favouring of *Tytbes*: No, they will say, We did not, by that, at all Allow of *Tytbes*; but only, by way of Comparison, we wou'd *Rather* grant it to a *Protestant Civil Government*, than to a *Popish Clergy*: Not that we think it lawful to pay them to *Either*. And this is their True and Genuine meaning by this *Testimony*; which I will shew yet more fully from the Proofs they bring for it. They bring Precedents, as Vouchers for them, out of *Fox's Book of Martyrs*, of some who refus'd *Tytbes* to the then *Popish Clergy*; and thence would insinuate as if their Case were the same. Therefore they grievously accuse *Francis Bugg*, in that he most shamefully *Quarrels with the Quakers*, p. 3. for renewing and asserting his (*Wickliff's*) and other Famous Protestants and Martyrs Testimonies against the Corruption of Priests, and *Popish Imposition and Oppression of Tytbes*. And they instance another, one *William Thorp*, in the Reign of *Henry IV.*

But, to secure their *Double Meaning*, the Arguments which they quote of these Men, are not against Paying of Tythes to the *then Priests*, because they were *Popish*, but as making Tythes not proper under the Gospel, which reaches to all Priests, whether *Popish* or *others*. But will the *Quakers* be ty'd to the Opinion of these Men, in other things? No, surely. They will not so much as pretend to that. Why then shou'd they think to tie us to their Opinion as to Tythes?

They lay particular stress upon the *Ample Testimony* (as they call it) given by *William Thorp*, as to their present Purpose. And they set it down at large. It militates against Tythes being Paid at all under the *New Law*, that is, to any sort of Priests. And how does this serve to the *Present Purpose* of these *Quakers*, who wou'd put upon us, that they are only against Tythes being Paid to *Popish Priests*: For otherwise they do, in no sort, clear themselves from *Francis Bugg's Impeachment*; which is, their opposing the *Laws of the Land*, and Preaching them down as *Anti-Christian*, and not to be obey'd.

But as to *Thorp's* Argument, wherein they so much Glory; it shews what a *Doughty Clerk* he was. Our Priests (says he) came not of the *Lineage of Levi*, but of the *Lineage of Judah*, to which Judah no Tythes were Promised to be given. Thus he, as these *Quakers* have Quoted him, But now, who told *Thorp*, or the *Quakers*, that our Priests came of the *Lineage of Judah*? Are they *Jews*? What fulsom Stuff is this

this ! But our Saviour was of *Judah*. What then? He was not a *Priest*, after the Order of *Judah*, of which Tribe *Moses* spake nothing concerning *Priesthood*, Heb. vii. 14. But he was a *Priest* after the Order of *Melchisedec*, Heb. v. 6. And Tythes were Paid to *Melchisedec*, long before *Levi*, who Paid Tythes to *Melchisedec*, being yet in the Laps of his Father *Abraham*, Heb. vii. 10.

Now the *Evangelical Priesthood* is after the Order of *Melchisedec*: And therefore they Claim Tythes, as being due to that Order of *Priesthood*: So that all their Arguments as to the *Law*, and *Levitical Priesthood* being superseded, operate nothing against *Priests* of a Superior and more *Excellent Priesthood*.

And there being as Antient mention of Tythes as there is of *Priesthood* in the World, I have no manner of Doubt but they are as Antient as *Priesthood* it self, that is, as *Adam*: From whom Descended the Knowledge of Tythes, as of *Sacrifices*, and *Priesthood*; which are all *Relatives*, the one being the *Maintenance*, the other the *Office of the Priesthood*; and therefore the one must be as Antient as the other: And they were all alike Receiv'd by the *Heathen World*, by an *Immemorial Tradition* from the Beginning, without knowing of their Beginning, as they know not their own *Origination*, nor of the *World*, of *Marriage*, and other *Positive Institutions*, which, by an *Universal Tradition*, had been convey'd down to them.

God reserv'd the *Tenth Part* of our Substance, as the *Seventh* of our *Time*, to be Paid as a Tribute and Acknowledgment to Him, from whom we Receive All. And therefore the Payment of Tythes is a part of God's Worship. The Priests being made the *Receivers* (because we cannot pay them to God immediately) is but a *Secondary* Consideration. They were part of the Offerings to God, under the Law, *Numb. xviii. 24.* They are call'd *His Inheritance*, *Deut. xviii. 1.* not as then Instituted, but then given to the *Levites*. Nor is *Melchisedec's* Tything of *Abraham* mention'd as the Beginning or first Rise of Tythes; but it is told only occasionally, and as a Thing well known and Receiv'd, even in those Early Ages.

And being part of the Worship of God, *Holy unto the Lord*, *Lev. xxvii. 32, 33.* they were not *Alienable*, or to be *Chang'd* with any thing else. The Priests could no more Excuse Men from the Payment of their Tythes (for they were paid to God) than they cou'd Commune any of the other Offerings or Sacrifices, upon the pretence that they were given to the Priests for their Maintenance. No Man says that the People did offer Sacrifices to the Priests, tho the Priests did live of their Sacrifices; neither are Tythes offer'd to the Priests, but to God, tho they are Paid to the Priests, and Receiv'd by the Priests from the Hands of the People, as other Offerings to the Lord were.

Therefore the Subtraction of the Tythes, as of other Offerings, is call'd a *Robbing*, not of the Priests, but of God, *Mal. iii. 8.* It is *Swallowing*

ding what God has Reserved Peculiar to Himself, that we may not Touch it, of all the other Trees of the Garden we may freely eat. And this is the same Sacrilege as to taste of the Forbidden Fruit. That was the First Sin. It was Sacrilege. And I am not afraid to say, that all are guilty of it, who have seiz'd upon the Tythes of God, and Pay them not to his Priests. And that this Sin will not be forgiven, without a severe Repentance, and Restitution.

How far extream Ignorance, occasion'd by the Torment of the Times, will Excuse, I will not now Dispute: But I am sure Wilful or Affected Ignorance, occasion'd by Negligence, or Covetousness, will not.

And let this be added to all that I have said; That several Kings of England, who had then the sole Right and Property in all the Lands of England, have anew Dedicated, by Particular Vows, as Jacob (Gen. xxviii. 22.) all the whole Tythes of the Lands of England to God; and Sign'd Charters and Grants of the same, and tender'd them upon their Knees, at the Altar of God, in Presence, and with the Approbation of the Lords, and Estates of the Land, with Heavy Curses and Imprecations upon themselves, or any of their Successors, who shou'd Recal the same, or Incroach, in any part upon the said Tythe of God; and upon all who shou'd Rectieve such Grants from them, or assist them in such Sacrilege. And the same has been confirm'd by several Acts of Parliament.

Now

Now if a Man cannot violate his *own* *will*,
how can he Annihilate of another's? Especially
where his *Will* was only for the *Benefit* of
what God had before Reserved for himself.

But I will not launch out here again in this
Subject, only tell these *Quakers*, that it was
the *Friars* and *School-Doctors* who first set up the
Notion of *Tithes* being *illegitimate*, against
their own *Conscience*, on purpose to leave the
People at Liberty to bestow their *Tithes* upon
the *Regulars*, and to maintain the *Sacrilegious* *Ap-
propriations* which the *Pope* had made of the
Tithes of the *Sacred* *Church*, to crown their *Abso-
lutions*, which *Henry VIII* instead of *Reforming*,
did yet more *Sacrilegiously* appropriate to the
Lair, or *Monastery* they directed him to bestow them.

And here let the *Quakers* take a view into the
Original of their *Arguments* against *Tithes*.
They have only held up the *Spiritual* *Sabbath* and
Corrupt Part of the *Church* of *Rome*, and gone
into the *Second* *Reformation*, which is
most justifiable in our *Doctrine* and *Discipline*, but
the *High* *Places* were not taken away. Our
Reformer destroy'd indeed *Rome* but not the
Land, (*2 Kings* *xviii* *17*.) but he departed not
from the *Sin* of the *Golden* *Calf*, but of the
that abhorrest *Idol*, most thou commit *Sacrilege*.
Rom, *ii*, *32*.

But our *Quakers* exceed all *Corruption* even
in this. They not only refuse to pay their
Tithes to God; But they are tempted by the
Seducer, to Rail against them as utterly *Un-
lawful* and *Anti-Christian*. And, to add even
to this, they wou'd now Hypocritically excuse
them-

themselves in the Hands of the Government
and dare not to their Ecclesiam openly and
above-board.

They smile with half a Mouth, and say, they
mean in no way against a Protestant Civil Govern-
ment; which, no longer false than in their Yearly
Epistle for the Year 1699 directed from the
Yearly Meeting at London, to the Monthly and
Quarterly Meetings in England, Wales, and else-
where, is positively enjoined, That none should
pay Tythes, or refuse the Payment thereof to an
Anti-Christian, or to a Bondslave.

And in a Book delivered to them to the
House of Commons, 1694, entitled, The Con-
science of the People, written by G.
Whitehead; and wherein they pretend to vindicate
themselves from the same, and upon them,
and to set forth their own Doctrine, which they
will stand by, and own as such, before the
Parliament. There, p. 73, they openly declare,
That their Testimony against Tythes, was once
Law of God making; but now it is not. This is
high indeed, for them it must infer, that all our
Laws, and render them void, and Christian. This
is a full Confession of Francis Burget's Impeachment.
But I meddle not with that, only as to the
Conscience of the thing. Now, where do they find
any Law of Christ against Tythes? No, they
are not able to produce one Word, or any
thing like it. But on the contrary, there are
plain intimations in the Gospel of their Con-
tinuance; particularly 1 Cor. ix. 13, 14.

But

But we need no new Command for them in the Gospel. If they are not *Forbidden*, and *Abrogated* by Christ, they are still of force. They are no part of the *Typical* or *Ceremonial Law*: And nothing else of the *Law* was *Abrogated* by Christ. They were before the *Law*, and the Reason of them is *Eternal*. That is, *Honouring* the Lord with our *Substance* (Prov iii. 9.) as with our *Time*: And that Proportion of either which He, at first, Reserv'd to Himself, must so Remain.

But there is another Jesuitical Excuse in p. 2. of these Quakers Answer to Bugg, viz. That these their Orders are not *Constitutions* or *Canons*, but *Epistles*, wherein several Matters of Christian Advice are *Recommended*, and not *Imposed*: This wou'd seem as if these Quakers were left to their *Liberty* whether they wou'd pay *Tythes* or not. But the contrary is made fully appear, in the Instances of *Crisp*, *Story*, *Rogers*, &c. as before.

And as to the *Stile* of their Orders being call'd *Epistles*, I suppose they have heard of the Pope's *Decretal Epistles*. And he Commands most absolutely, when he writes himself, *Servant* of the *Servants* of God. Soft Words, and Hard Meaning! That *Severe* and *Terrible Excommunication* against John Story, &c. above-told, was by way of *Epistle*, which is taken notice of in the above-quoted *Replication*, in the very Title of it, viz. *A Testimony against the 66 Judges call'd Quakers, who writ an Epistle (as they call it) against John Story, John Wilkin- son, and those joyn'd with them, &c.* I have shew'd

shown before, that not only their *Writings*, when they are call'd *Epistles*, but all, even the very *Queries* of *Theirs* are to be esteem'd Equal to the *Scriptures*; so that (as they say) You might as well condemn the *Scriptures* to the Fire as their *Dugries*. That *Their Writings* are not to be look'd upon as the *Edicts* of Men, but of God Himself, See.

But when they are Pinch'd, than they are only *Recommendations*, and *Advices*--- But such as must be Obey'd under the Pain of being *Rebels* to God, and *Disown'd* by them, Which to much the greatest number of them, considering their Dependance upon one another in Trade, is their utter undoing.

Now such *Advices* look very like *Commands*. And this last *Excuse* of the *Quakers* is no better than the former.

But in all this Answer to *Bugg*, they have quite forgot the most material Objection against them, which is some Quotations of theirs as to *Tytbes*, which are cited by *Bugg*, particularly that mention'd p. 3. of *Edw. Burroughs*, in the 780 page of his Works. *Tytbes* (says he) as received and paid in these Days are of *Anti-Christ*. That totally overthrows the *Quakers* Excuse in their Answer to *Bugg*, viz. That they only spoke against *Tytbes* being paid to *Popish* Priests, and by *Popish* Laws: For here *Edw. Burroughs* condemn those *Tytbes* as *Anti-Christian* which are Received and Paid, in these Days, which are to *Protestant* Priests and by *Protestant* Laws. And to this the *Quakers* Answer has not return'd one Word, or

taken

taken the least notice of it. No, nor to that other Quotation out of the *Ancient Testimony*, &c. p. 2. So it is no new thing that the People of the Lord call'd Quakers, have suffered so deeply for, but the *Ancient Testimony* to the Coming, Death, and Resurrection of Christ, which they that Plead for Tythes, in this Gospel-Day, do, in effect, Deny, &c.

Nor to that Quoted out of *Thomas Ellwood's Antidote*, &c. which I have mention'd before, but Bugg here more at large. Thus, p. 78. of the *Antidote*; Truth allows no Payment of Tythes at all under the New Covenant, but Condemns it—They who Pay Tythes do therein uphold a Legal Ceremony, Abrogated by Christ; and thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ, &c.

To the Argument it is Answer'd before; That Tythes are no Legal Ceremony; nor any Ceremony at all. They are a just Tribute, and Acknowledgment to God out of that Increase, with which he has bless'd our Labours. This is far above a Ceremony, which, in its own Nature, is a thing Indifferent, neither Good, nor Bad; which the Duty of Honouring the Lord with our Substance is not, but a Necessary, and even a Natural Duty: And as to the particular Quantum of a Tenth Part of our Substance, that was determin'd long before the Law; and was the universally-receiv'd Notion of the World, in all Ages; and therefore, of Divine Institution; and so, far from a Legal Ceremony.

T

And

And as they were no Ceremony, so neither were they any Type of Christ, and to cease at His Coming, like Sacrifices, whose first Institution was to Prefigure the Death of Christ, and the shedding of His Blood. And therefore Christ is call'd by the Name of His Type; Christ our Passover is Sacrificed for us, 1 Cor. v. 7. He is call'd our Passover, and Sacrifice; but he is never call'd our Tythe. For that has no Relation to any Typical Representation of Christ, they Prefigure not his Passion, or Death. They are totally of another Nature, a Tribute due from us to our Creator and Preserver. And therefore never to cease. They are never Fulfill'd, but in being daily Paid. Sacrifices, and all other Types of Christ are Fulfill'd: For HE only is now our Sacrifice: But He is not our Tythe. The Nonsense of such a Pretence appears from the very proposing of it.

But in the next place, as Tythes are no Legal Ceremony, nor Type, so neither are they Abrogated by Christ, as T. Ellwood affirms, but cannot Prove. We desire any one Text to shew it. He quotes 1 John iv. 3. which has no more Relation to it, than Neh. x. to the 28th Verse. And is a plain Demonstration that they have no such Proof; else they wou'd have brought it.

And it is as plain, that they have no Answer to give to those Quotations which Francis Bugg produces out of their Books, otherwise it is impossible but they must have said something to them; they being so exceedingly

Scam-

Scandalous and Provoking to our Government, both in Church and State; as their making our Magistrates to be Pharaohs, Nebuchadnezzars, &c. and the Clergy, very Conjurers, Thieves, Anti-Christ, Witches, Devils, Baal's Priests, Hell-Hounds, &c. and crying *Voe and Misery* to the Upholders (whether Kings or Parliaments) of that Treacherous Crew and Deceitful Generation. But William Penn (continues Bugg in his *Impeachment*, p. 1.) in his late Book *Stil'd, The Guide Mistaken*, &c. Printed 1668. p. 18. goes a little farther, viz. *Whilst the Idle Gormondizing Priests of England, run away with above 150000 l. a Year, under pretence of God's Ministers—And that no sort of People have been so Univerſally through Ages, the very Bane of Soul and Body of the Univerſie, as that abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserv'd, to Act their Eternal Tragedy upon, &c.*

This was for the Church of England. And as for the Dissenters (for he deals his Blows round) he says, in his *Quakerism, a New Nick-Name*, &c. p. 105. That they are, *An Ill-bred, Pedantick Crew, the Bane of Religion, and Pest of the World, the old Incendiaries to Mischief, and the best to be spar'd of Mankind, against whom the boiling Vengeance of an Irritated God is ready to be poured out.* And in his *Serious Apology*, p. 156. Answering the Objection of the Quakers Blaspheming the Ministry, he says, that if the Quakers Expressions had been Ten thousand times more significant, earnest, and sharp against that cursed bitter Stock of Hire-
lings

sings, they had been but enough; and I wou'd then say not enough; but that the Reverence I bear to the Holy Spirit, wou'd oblige me to acquiesce in whatever He shou'd utter through any Prophet or Servant of the Lord. [By these he means the Quaker-Prophets, who Pronounced these Curses against the Clergy: But he goes on] And we have nothing for them (the Clergy) but Woes and Plagues, who have made Drunk the Nations, and laid them to sleep on Downy Beds of soft Sin-pleasing Principles, whilst they have Cut their Purses, and Pick'd their Pockets; Tophet's prepar'd for them to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful Anguishing Woes of an Eternal Irreconcilable Justice.

What Flaming Ovens are the Hearts of these Men! Belching forth nothing but Hell and Damnation!

Bugg tells us, in the same place, how industriously these Books are spread amongst the Quakers; insomuch that a poor Widow Quaker, to whom he Administred, whose Substance did not amount to Ten Pounds, yet she was so well stor'd with these Quaker Printed Books and Pamphlets, that she had more than Two Hundred of them. Enough (says he) to Infect a Nation, their chief Tendency being against Magistracy and Ministry, and all Instituted Religion.

And to all this heavy Impeachment, there is not one Word of Answer, in that which is call'd, The Quakers Answer to Bugg.

Nilil Dicit, is *Confessing of Judgment*: And by this, we must believe all these *Impeachments of Bugg's* to be *True*. And that there is nothing to be said in Defence of them: But that the *Quakers* own them still, and are just such Men as he has Represented them.

But to conclude, If they thought that they cou'd prove *Tytbes* to be *Abrogated by Christ*; their being against the Law of the Land, ought to be no Objection: But their poor *Trimming* and seeking *Excuses*, shews either that they dare not stand to the *Truth*, or that they think not their own *Pretences* to be *Truth*, tho they wou'd pass them, as such, upon others.

If they cou'd prove *Tytbes* to be *Abrogated by Christ*, then indeed *Bugg's Impeachment* wou'd appear to be Malicious, only to stir up *Persecution* against the *Truth of Christ*, because it was not own'd by the *Law of the Land*. But if it cannot be made appear, that *Tytbes* are contrary to the *Law of Christ*; then they are justly *Impeachable*, who shall oppose the *Laws* of the *Land* in that particular. And this shews how dangerous a thing it is to admit *Enthusiasm* in any Government, when their *Imaginations* and *Crotchets* shall be thought Equal to the *Scripture*, and to have Force to dissolve the *Laws* of the *Land*. It is no Objection against *Quakerism*, that it has not been *Voted* in *St. Stephen's Chapel* (as bad things have) and I shou'd like it not the better, but the worse, if it were made the *Parliamentary Religion* of the Nation: which it may come to in its turn.

u

All *Persecution* for the *Faith*, is suffering in opposition to *Laws*. And the *Psalmist* tells of those who establish *Wickedness* by a *Law*. Therefore this was the easiest Objection in the World to get over.

But now, for the *Quakers* (to curry a little favour) to *Sham* and *Trim*, as in this their Answer to *Bugg*, and that in a matter of *Conscience*, gives us an *Idea* of these Men, far short of *Infallibility*; even as the poorest *Time-servers*, and in their unmannerly way, of *Flatterers* and *Sycophants*.

And I have shewn, that they were always so, Courting all the *Prosperous Rebellions* from 1650, to 1660.

And that their *Enthusiastical Madness*, and high *Blasphemous Pretences*, even to the *Spirit of Prophecy*, does still continue among them, I come next to shew.

S E C T. XX.

The Pretensions of the Present Quakers to the Spirit of Propheſie, Infallibility, &c. wherein it is Prov'd, by George Fox's Words, That they are Conjurers.

IF what I ſhawe ſhewn of the *Quakers* were only the *Deluſions* of thoſe of them long ago, when they firſt ſet up; and that the *Preſent Quakers*, though they cou'd not be brought to *Diſown* them, or *Condemn* their *Wicked* and *Blafphemous* Pretences to *Infallibility*, the *Spirit of Diſcerning*, *Propheſie*, &c. yet were privately convinc'd of them, and wou'd not themſelves Plead for, or Practice any more the like, we might the better bear with them; as hoping that, in time, theſe *Deſtructive Errors* might wear out from among them; and, in the mean while, ceaſe to Infect others: But if they ſtill perſiſt not only to *Juſtify*, but *Practice* thoſe ſame *Blafphemies* which were with them from their Beginning, we are oblig'd to look more narrowly after them; and purſue them, for their own Good, till we, by the Help of God, ſhall *Reclaim* them, or, at leaſt, ſo *Deſect* them, as to prevent others from falling into their *Snares*.

Now I did really think, that the *Present Quakers* were ashamed of these *Gross Delusions*, so palpably Detected, past all Contradiction: Tho' they would not own it, nor *Publicly* Censure these *False Prophets* of theirs, because of overthrowing their *Foundation*, the pretended *Sanctity* of these their *Leaders*. And this was the reason that I thought it highly useful to lay open their *Horrid Deceit*, for this purpose chiefly, That I might, by this, bring our *Present Quakers* under that *Happy Necessity*, as I thought, of Disowning the *Mad Enthusiasm* of these their *Adored Guides*; and thereby persuade them to return to the *Sobriety* of *Religion*; in *Odium* to which, as a *Carnal* and *Spiritless* Dispensation, they had been betray'd by these *Pharisaical Pretenders*, to quit the Communion of a *Regularly Constituted* and *Apostolical* Church. But (*Alas!*) the Issue has quite deceived my Expectations; for our *Present Obstinate Quakers* not only refuse to be brought to disown their own *False Prophets* (though they cannot deny the Instances wherein they are prov'd to be such) but do still *Fearlessly* go on, and pretend themselves to the same *Extraordinary Commission*, of *Immediate Divine Revelation*; and thereby a Right to affix *God's Seal*, **Thus saith the Lord**, to whatever their *Rage*, their *Malice*, or their *Folly* shall suggest.

If they think these too hard Words, they shall have harder yet: For this Matter cannot be compounded. No! This is nothing short of *Blasphemy*; **Rank, wild Blasphemy!** And the

the Honour of God must take place of any Respect to Men (and I have a great deal for some, who are too much herein concern'd) therefore I must, I cannot help it, yea, *Wo to me, if I do it not*, I must freely and openly Rebuke this *Proud Blasphemous Spirit*, which *Seduces* the *Servants* of God, and speaks to them in the *Name of the Lord*, whereby they are brought to Worship *It* — What is *That*? What is *It*, which pretends to be God, and is not? Even *That* which Inspires Men to think what *It* Dictates, to be the *Immediate Revelation of God Himself*; and Emboldens them to affix to it, *Thus saith the Lord*. This is the *Prince of the Spirits of De-lusion*; and this *Prince* they Worship (though ignorantly) for God, who mistake his *Inspirations* for God's.

Now, I am to tell the Reader, That the same Day-Month after *George Keith* was Excommunicated, as before-told, *George White-head* one of the *Quaker Metropolitans* thought not Condemnation sufficient; but pursu'd him with his *Prophetical Verse*, in the following words.

Thus saith the Lord :

“ *Because thou hast poured out great Contempt
and Reproach upon My Servants and People,
I will assuredly pour out and bring great Con-
tempt and Confusion upon Thee.* ”

This

This is Signed, *George Whitehead*, and Dated the 17th of the 4th Month (that is, *June*) 1695. and was sent to *G. Keith*. But Copies of it were likewise given out amongst the *Friends*, that they might admire these *Prophetical Gifts*; and if any thing unfortunate should, in all *G. Keith's* Life-time, befall him, that it might certainly be esteem'd as the Consequence of this *Curse*; and *G. Whitehead* be thought as much a *Prophet*, and to have spoken from the Mouth of the Lord, as certainly as ever *Jeremiah* foretold the Destruction of *Jerusalem*, and the Seventy Years Captivity.

But I proceed to a Man of much greater Consideration.

It is told before, p. 68. how Mr. Penn pronounced a Sentence of *Apostacy* against *Keith*, **In the Name of the Lord**. It is true, this was not taking upon him the Gift of *Prophecy*, like *G. Whitehead*; but it was as high a Pretence to the *Infallibility* of *Discerning*, by delivering his own Judgment as the *Positive* and *Infalible Oracles* of God. And if *G. Keith* does tell us truth (if not, he is in a Man's hands that would have surely corrected him) in the Second of his Books above-mention'd, *The True Copy*, &c. p. 14. Mr. Penn did own before the *Pearly Meeting*, That the *Glorious Power* of God, which he felt, did so *Transport* him, that he was carry'd beyond himself, and knew not whether he was sitting, standing, or kneeling, when he Pronounc'd that Sentence. This was like *St. Paul's* Whether in the Body, or out of the Body, he cou'd not tell--

Good

Good God ! How Great is the force of this Mad Spirit of *Enthusiasm* ! That a Man of Mr. Penn's Known Sense and Abilities shou'd not be able to distinguish betwixt the violent *Transports* of *Passion*, and the *Immediate Inspiration* of the *Holy Ghost* ! O that our *Religion*, and the whole *Scriptures* shou'd be thus expos'd to loose and *Atheistical Wits*, when they shall compare the *Inspirations* of the *Holy Prophets* and *Apostles* with these of *W. Penn*, *G. Whitehead*, &c. and turn both alike into *Ridicule* !

O that the time were come, when these *Quakers* shou'd at last bethink themselves of this horrid *Scandal* they have given to *Christianity* ! at least, that Mr. Penn, who has a stock of *Breeding*, and *Excellent Natural Parts* (too good to be thus Employ'd) may Rescue himself from that Herd of *Zealots*, sottishly possess'd even to *Blasphemy* !

And he is thus far towards it (which, to a Man of his Reason, I reckon a great way) that he must either make out his own *Inspirations* to be from *God*, in as *High a Decree* as those which were given to the *Prophets* and *Apostles*, or otherwise that he has no Authority to Inscribe the *Name of God* upon them, as *They* did.

Nay, he must not only Defend his own Works, but he must likewise Justifie all the *False Lying Prophecies* before told ; or otherwise he must *Unherd*, and be no longer of *Them*, who dare Father the *Lyes* and *Deliriums*

visions of their own Brain upon the *Holy Spirit of God*.

He must Answer one once of their own Party, *John Penniman*, who has Printed the Paper he gave in to their lately *Yearly Meeting*, Entituled, *A few Words of Moment to be Imparted to this Yearly Meeting* (at London, 1695.) of the People call'd *Quakers*. And indeed they are *Words of Moment*, and to be duly consider'd by the *Quakers*. They are grounded upon two Quotations out of *George Fox*, as follows :

All you that speak, and not from the Mouth of the Lord, are False Prophets. G. Fox's Answer to the *Westmorland Pet.* P. 5. 1653.

They are Conjurers and Diviners, and their Preaching is from Conjuratation that is not spoken from the Mouth of the Lord, G. Fox's *Saul's Errand*, &c. p. 7. 1654.

Now, the Advantage which these Quotations do afford, is, to shew from the Words of this *Great Prophet*, that unless all that he has said of *his own*, and all the *Quakers* **Infalibility**; of their *Sinless Perfection*, **Equal** with *God*, not only in *Quality*, but in *Equality*; of their *Immediate Revelation* in the same Decree as the *Prophets* and *Apostles*; of their *Souls* being of one *Substance* and *Person* with *God*; if all this, and a great deal more, which is shewn in the foregoing *Sections*, be not from the *Mouth of the Lord*, then, by *G. Fox's* own Confession, he was a *False Prophet*, and a *Diviner*. But all that knew him, or have taken the

the pains but to read three Lines of his Works will free him from being a *Conjurer*.

If all the *Black-Mouth'd* and *Hellish Venom*, and the *Beastly Nastiness* before-mentioned was not spoken from the Mouth of the Lord, then were all these *Quakers Conjurers* by G. Fox's Rule.

If all the *Lying Prophecies* mention'd *Seet VI.* of Solomon, Eccles, the Glover's Prophets, &c. were not from the Mouth of the Lord, then were these *Conjurers* instead of *Prophets*.

If all the *False and Foolish Miracles* which G. Fox tells of himself, in his *Journal*, Printed 1694. which exceed the Foppery of a *Popish Legend*, if all these were not from God, then was he, and those who recommended that *Journal*, all *Conjurers*.

If G. Whitehead cannot, by some better *Miracles* than these, vouch that the *Curse* and *Prophecy* abovetold, which he sent to G. Keith, came from the Mouth of the Lord, then is G. Whitehead to be esteem'd no better than a *Conjurer*.

Et sic de Cæteris——

In short, if the *Quakers* cannot prove all their *Books* and *Preachings* (many of which, none of Sense, among themselves can deny to be thick-larded with gross *Ignorance*, and much *Nonsense*) if all and every scrap and title of these be not from the Mouth of the Lord, then, by Sentence of G. Fox himself, all is *Conjuration*.

S E C T. XXI.

*Of the Visible Possessions of many Quakers
by the Devil.*

HAVING prov'd *Quakerism* to be *Conjuration*, or *G. Fox* to be a *Liar* (let them take their choice) I now proceed to a better Proof than from *Fox*, to shew, That many of them were, especially at their beginning, in an high measure Possess'd by the *Devil*, that we might know from whence they had their *Inspirations*.

And a visible effect of this was that extraordinary *shaking* and *quaking*, like Fits of *Convulsion*, which these *Quakers*, at the first, either acted, or like the *Heathen Priests* of old, were possess'd with, whence they had their Name of *Quakers*.

George Fox, in his *Journal*, p. 156, to 161. strongly vindicates this their *Quaking*, as a Mark of *Divine Inspiration*.

Which if it be not, then it can be nothing else but Witchcraft and Conjuration, as G. Fox complains that the Prophane did call it. If you see one (says he, *Ibid.* p. 158.) *as Habakkuk, whose Lips quivered, whose Belly shook, &c. ye say he is Bewitched*; and p. 159. *Some of them that Scoff at this Power, call it the Power of the Devil.*

Yes,

Yes, and not only they that *Scoff'd* at it, but those that *Ador'd* it, and were *Possess'd* by it; and some of these have given us Relations of it in Print; which are indeed wonderful, and do equal, if not exceed, all the Accounts in any Age, even of *Heathenism*, concerning the strange *Possessions* of the *Devil*; or what has, of later Years, been told of *Witches*; as their *Bodies* being seen to lie as *Dead*, while they have told of their passing through the *Air*, and acting their *Phantastical Freaks*, &c.

Which is attributed by some to the strong Impression made by the *Devil* upon their *Imaginations*, whereby they really thought that they did such things as were transacted only in their *Brain*, fully *possess'd* and *turn'd* with the force of an *Enthusiastick Madness*.

But whatever the Power of the *Devil* may be, in such cases; or the Methods by which he works upon those miserable Mortals, who are given up to his *Inspirations* (which I will not take upon me to determine) there never were more *visible* and *dreadful* Effects of it, no not in any of the *Possess'd* Men mention'd in the *Gospel*, than has been among the *Quakers*; even as declar'd and witnessed by themselves, and that not only as to the *strange* and *preternatural Distortions*, *Quaking* and *Shaking* of their *Bodies*, past the power of any to *counterfeit*, or to *act* it by their *Natural Strength*: But what is much more *horrible*, and exceeding all other *Witchcrafts*, and *Possessions* of the *Devil*, that were ever heard of before; These *Possess'd Quakers* do impiously *Blaspheme*, and call themselves

selves *Christ*; and some of them have imitated his *Passion*, *Death*, and *Resurrection* *Madly* in themselves.

John Gilpin of *Kendal* in *Westmorland*, has given us a strange and wonderful account of his own *Possession* by the *Devil*, while he was a *Quaker*, in a Book, which he Entitled, *The Quakers Shaken*, &c. Printed 1653. and attested by the then *Mayor* of *Kendal*, the *Minister* of *Kendal*, and several other Persons, whose Names are thereunto annexed: The Story is prodigious, and such astonishing *Quaking* and *Distortion* of his *Limbs*, as cou'd not be counterfeited; which the *Devil* told him was the effects of his *Inspiration* by the Spirit of God. He tells that he was converted to *Quakerism* by the Powerful Preaching of *Christopher Atkinson*, a then renowned *Quaker-Apostle*, who stumbled upon *Tho. Symons's* Maid in *Norwich-Goal*, as before is told, *Seet. VI. N. 5. p. 42.*

I find another Edition of *John Gilpin's* Book, *Anno 1655.* which is mention'd by *Christopher Wade*, in a Book of his call'd *Quakery slain*, &c. Printed 1657. where, p. 7. he Quotes out of *Gilpin's* Book, another monstrous *Possession* of one *James Milner*, who said that he was *Christ*, and that he must suffer as *Christ* did; and in a Jugling manner, with a Knife and a Basón, pretended that his Blood was shed, and that he gave up the Ghost, as *Christ* did. He Prophesied *Twelve* strange Prophecies, and liv'd to see them all prove *False*.

George

George Fox answers Gilpin, in a pleasant sort of manner. He owns that the Lord did open True Prophecies, Great Myst. Printed 1659. p. 298. and mighty Things to him (James Milner.) But then as an Excuse for his False Prophecies, and his Blasphemies, in calling himself Christ, &c. he makes this Comical Apology: *In some things his Mind runned out, and that he condemns; and yet these wicked Men will go tell the Nation of it.* This was a very sad case, that he could not call himself Christ, and give forth False Prophecies, but these wicked Men must tell the Nation of it — It was nothing but his Mind Runned out — He only Blasphem'd, and sought to delude the Nation, and yet they must not be told of it! For, notwithstanding of all this, he is a good enough Prophet for Fox, Fox thinks that the Lord did open true Prophecies, and mighty things to him! True and False Prophet in one! Or else there never was one among the Quakers.

I will trouble the Reader but with one Instance more. John Toldervy has Printed a very punctual Narrative of his own Conversion to Quakerism; and of the most astonishing Possession of the Devil, in which he was held, after his said Conversion, even to the Apparitions of evil Spirits, dancing and singing about him, and directing him what he shou'd do, and encouraging him in the Principles of Quakerism; chiefly to adhere strongly to his own Light within, which he was to make a Superiour Guide to Scripture, as being the same Spirit

Spirit which gave forth the *Scriptures*; and consequently that he himself was as *Infalible* as any of the *Prophets* or *Apostles*, having the same Spirit which they had.

And thus being brought to believe every strong *Imagination* which came into his Head, to be the immediate Dictate of the *Holy Ghost*; and these *Unclean Spirits* having the Power to make Impressions upon his *Imagination*, he became entirely subject to their Will, and was carried into strange *Excesses*, even to attempt *Miracles*, That as Fire proceed-

Sec *John Telders*'s Book, call'd, *The Foot out of the Snare*. Printed 1656. p. 30.

ed from the Lord, upon the Altar, in the sight of Moses, Aaron, and the Children of Israel, so from the Lord in me [says he, so he call'd his *Light within*, thinking it to be very God and Christ; the true and real Christ, of whom that Man Christ Jesus was but a Type or Figure; which is the Quaker-Doctrine, as before is shewn] 'Shou'd there proceed that Virtue, which shou'd infuse a heat into these Coals and Sticks (which he had gather'd together for that purpose) by which a Fire shou'd be kindled; now being confident (he goes on) I shou'd effect the Work; yea, had I been Master of the whole World I shou'd have ventured all, with a Value of no worth, upon the performance of this Deed; having laid all things in their order, as directed by that Spirit which mov'd me to the work, I was moved to blow with my Mouth, P. 31. And blow I did (says he) expecting still that from my Life, The Lord, there shou'd Heat proceed with my Breath, to the lighting of the Fire.

But in the end, not being able to effect the thing, I was extremely troubled, that I, the Christ of God, should fail in the performance of the first Miracle, since so many Miracles were wrought by him that was a Figure of me. It is dreadful to repeat such Horrid Blasphemy! After this, he was tempted to mimick over in himself our Saviour's Agony, Crucifixion, his Death, Burial and Resurrection, P. 37. thrusting a Needle through his Thumbs, for the piercing of Christ's Body; falling down, and covering himself with shavings of white Paper for a Winding sheet, &c. There are multitudes of prodigious Instances in the said Narrative of the incredible Power of Enthusiastick Delusion, to which I refer the Reader. He pretended to be directed by Flies in most of his Extasies. This minded me of the Etymology of Beelzebub, which signifies, The God of Flies.

But to go on: James Nayler wrote an Answer to Toldervy, call'd, Foot yet in the Snare, &c. Printed in the same Year 1656. To which Toldervy reply'd the same Year, and call'd his Replication, The Snare broken, &c. And in the same Year again, in two Sheets, call'd, The Naked Truth, &c. he made a sort of a half Vindication, and half Recantation, not of the Matters of Fact of his fore-said Delusion; (for these were undeniable) but to free the Quakers from the Imputation and Scandal of them; and to clear himself to have been, and still to continue a true Quaker, which makes the Cause much worse on their side.

James Naylor, in his Answer to *Toldervy*, makes him to be both a *True Prophet* and a *False* (like *Fox's Apology* before-told for *Milner*) and where *Toldervy* tells of his being moved to say

Thee and Thou, not to pull off his *Hat*, 'To pull off the
 Feet yet in the Snare, 'Points at his *Knees*, and his
 p. 16. 'Buttons that were unnecessary,

'*ry*, and not to direct his *Mind* in *Drinking* to
 'any, and the like *Essential Points*, these things *Naylor* says were dictated to *Toldervy* by the *Spirit of God*: But as to his being led with *Flies*, to *Crucifie himself*, and to burn his *Legs*, and to prick *Needles* in his *Thumbs*, and the like; these, *Naylor* says, were the *Devil's Work*. And yet they were the same *Spirits* which bid *Toldervy* do both the one and the other, and so both *Good* and *Evil Spirits*, by *Naylor's Account*.

But after *Naylor* had thus endeavour'd to Vindicate the *Quaker-Spirit*, and to shew that *Toldervy* had it not like him (*Naylor*) in perfection, even that same Year, viz. 24. October, 1656. all the *Good* or *Evil Spirits* entred into *Naylor* himself, and he set up to be *Christ*, and was *Hosanna'd* into *Bristol*, *Quakers* leading his Horse, strowing *Branches*, and their *Cloaths* in the way, and singing *Hosannah* to him, and *Holy, Holy, Holy, Lord God of Israel*. These *Quakers* said, upon their *Examinations*, That he, *James Naylor*, was the *Christ*, that his Name was changed from *James* to *Jesus*; that

See *Ra. Farmer's Narrative* of this Triumph of *J. Naylor*, Entituled, *Sathan Embroid*, &c. Printed 1657. p. 18, &c.
 he

he was the *only Begotten Son of God, the only Saviour, and that they knew no other Saviour but him.*

And *James Naylor*, upon his Examination, wou'd not disown any thing of this: But justify'd, and own'd it, in *Terms-Equivalent*, p. 14.

But this was Threatning to the *Great Fox*, who pretended to be the *Christ* himself.

Naylor was but *Fox's Disciple*. And now was setting up to be above him, to be his *Lord and Master*. And being thrown into *Gaol* for that his Blasphemous *Cavecade*, *G. Fox* and his *Myrmidons* watch'd their time, run down *Naylor*, who was, at last, brought upon his *Knees* before *G. Fox*! Confessing his *Error*. &c.

Thus he who, but a *Day* or two before, thought to justify the *Quakers*, from the *False Spirit* of *John Toldervy*, and his *Quakers*, was Condemn'd himself for a *False Spirit* by other *Quakers*.

That nothing might be wanting for the full Conviction of that *Cursed Spirit* which Possess'd them both; and *G. Fox* as much as either of them, and his Followers, in their several *Measures*.

Many more Instances might be added to *Gilpin*, *Milner*, *Toldervy*, and *Naylor*, of *Quakers*, in an high Degree, Possess'd with the *Devils*; there have not been, among so many of all Mankind, such a number as of these *Quakers* that have run quite *Mad*; of whom *Catalogues* might be produc'd. For their *Principle*

is little short of *Madness*. Reading the Story of *Toldervy* one night to as sober a *Quaker*, as I believe, is of the number, he own'd, that he had many times sat alone, expecting of *Revelations*. So very susceptible do the *Quaker Principles* make Men of the wild Impressions of *Enthusiasm*! None of them have yet been able to give us any Mark whereby to distinguish betwixt their Explanation of the *Light within*, and the meer strength of *Imagination*; which, in its Excess, is *Madness*. And they having encourag'd this, beyond all other sorts of *Enthusiasts*, consequently, more of them have been carry'd to the height of it.

And thereby their *Reason* (the Seat of *Religion*) being thoroughly disturb'd, they have been laid open and *fenceless* to the down-right Possessions of *Satan*; not only in the Opinion of those that *Scoff* at it, as *G. Fox* says in his *Journal* above Quoted; but forc'd to be confess'd by themselves, by the best of them.

That part of *Fox's Journal* wherein he thus complains of their *Monstrous Quaking*, &c. to be constru'd as *Witch-craft*, and the Power of the *Devil*, is said to be wrote in the Year 1655, in the very height of their *Inspiration*, which began in the Year 1630. and went on *Trembling and Quaking*, in most *Prodigious* manner, till the *Restoration*, Anno 1660. since which time (the Nation having recover'd some sense of Sobriety) their strange and *Enthusiastick Fits of Quaking* have been, for the most part, left off by them; or their *Numen* which Inspir'd them, has forsaken them; and there is now seldom any

any such thing to be seen among them. But **They too pretend to be Sober!** What! are they ashamed of their former *Quaking*? Or have they not now so great a Degree of *Inspiration* as they had before?

Patrick Livingston, one of their *Preachers*, makes a very pleasant Excuse for this, in his *Plain and Down-right Dealing with them that were with us, and are gone out from us*, P. 10. 'When *Physick is given to the Body* (says he) *is it not to work terribly, that it may Purge the Body?* And when *all is Purged out, the Physick leaves working, and the Body*

See the 3d Part of the *Quakers Quibbles*, Sect. I. p. 4. 1675.

is still. Were not all the *Breakings and Meltings, and Terrible Shakings and Quakings of Friends Bodies*, to Purge out Sin, and to bring to *Stillness, Coolness, and Calmness of Mind?* — Now when *Terrible Shakings breakings, &c. were*, they were but for a little time, and so were quickly gone again, and the *Voice of the Lord was not distinctly discern'd there*; but these were that Sin might be purged out, and then the Cause of *Terrible Potions* was taken away, and the *Stillness* being come, that's a durable thing, a solid Condition; and here the *Mind is brought into a Capacity to discern the Voice of the Lord*; whereas in the time of the violent motions, the *Mind was so hurry'd and toss'd with the rage of the Enemy*, so that there was not a clear discerning what might be done, or left undone in many things.

And this he gives as an Answer to those **Modern Quakers**, who were offended that this Spirit of Quaking had Ceased among them, and objected that *because the mighty Potions of the Bodies of Friends are ceased, and Friends are still, cool and quiet, therefore that the same Power is not in Meetings* — and they cry, **Where is the Power that was at first?**

Now here is a Comparison made betwixt the State of the Quakers, from 1659. to 1660. and from thence to this time.

The first State, was their time of *Physick*, they were those Ten long Years in Purging out their Sin. And their Terrible Potions of the Spirit wrought violent Convulsions in their Bodies, of Tremblings and Quakings, to the Admiration of all Beholders.

But there was worse than that. For, as *Livingston* here informs us, during those Extatick Years, they were not in a Solid Condition, and “**The Voice of the Lord was not distinctly discerned among them, the Mind was so hurry’d and toss’d, so that there was not a clear Discerning what might be done, or left undone in many things.**” This is a very sad Reckoning! For what now will become of the **First Quaker-Infallibility** set up in these same Ten Quaker Purging Years, “**To Discern between Truth and Error, between every False and Right way, and which Perfectly Discover’d to them the true State of All things?**” And that not only to *G. Fox*, or some of the Chief of them, but to every one of them in Particular, as before, p. 33.

It seems that these *Hurryings* and *Tossings*, for the first *Ten Years*, did not come from the *Holy Spirit* of God, because *Levingston* says, that they *Hindred* the *Discerning* the *Voice of the Lord*. Whereas the *Extasies* of the *Holy Prophets* did most perfectly discover to them the *Voice of the Lord*, and *what was to be done, or left undone*.

But *Levingston* says plainly, that they (the *Quakers*) were *Hurry'd* and *Toss'd* thus by the *Rage of the Enemy*: That is, of the *Devil*. And that it was this which hindred them from the *Clear Discerning* of *what might be done, or left undone in many things*. For surely, no *Inspiration* from God cou'd *Hinder* this. And I hope no *Quaker Now* will say, that the *Extraordinary Commotions* of the *Holy Prophets* of *Old*, were caus'd by the *Rage of the Enemy*; when the *Scriptures* tell us plainly, that they were caused by the *Extraordinary Impulse* of the *Spirit of God*: Those caused by the *Rage of the Enemy*, the *Quakers* have *Vindicated* to themselves. And as a farther *Demonstration* of it, it is apparent, that since their *Extraordinary Quaking-Fits* have ceased, they have (many of them) return'd to a more *Sober Mind*. And the *Wise*st of them now seek to *Cover* and *Palliate*, all that they can, the *Madness* and *Extravagancies* of their first *Quaking State*.

But they will not yet condemn it. Nay, sometimes (for they are all made up of *Contradictions*) they will support it, and plead for it. And that not only as an *Extraordina-*
ry

ry Inspiration for some time; but as an *Holy Duty*. And if it be such, it must bind for ever.

Sam. Fisher, in his *Rusticus ad Academicos*, Exercit. 2. P. 18 says, *A* for that *Holy Duty* it self of *Quaking*, which as *Blind a Guide*, and *brute a Beast* as thou (thus he treats Dr. Owen, in the *Quaker Courtly* Dialect) art in speaking evil of, &c.

Now if it be an *Holy Duty*, then are the *Present Quakers* fallen from their *Duty*, and from their *Holiness*.

If it is an Effect of the Extraordinary Inspiration of God; then have not the *present Quakers* such a degree of the Spirit as the *first Quakers* had, which I suppose they will not be willing to own. For then there will be Degrees in their *Infallibility*: And if it be once coming *Down Stairs* —

But if (as in truth it is) that their *Quaking* and *Shaking* proceeded from a strong Possession of the Spirit of *Enthusiasm*, it will follow, that all was a *Delusion* then, and must be so still, while our *Modern Quakers* take upon them to Justifie those who went before them, and their *Doctrines*. And, by *G. Fox's* Sentence above-told, all Was and Is *Conjuration*, and their *Quaking* was the Possession of the *Devil*, and the *Quakers* now are *Inspir'd* by Him, and are *False Prophets*, *Diviners*, and *Conjurers*. And this, as *G. Fox* teaches, must certainly be so, if they have spoken any thing, not only *Against* the Word of God; but if *All* that they have said was not spoken from the *Mouth of the Lord*; Even to make

it *Heathenism* and *Idolatry* to have the *Image* or *Likeness* of any Creature in *Heaven* or in *Earth* painted upon a *Sign*, but only a *Bed-staff*, *Fire shovel*, *Saw*, *Fork*, or the like of *Man's* making: And where he *Peraches* against *Skimming-dish-Hats*, *unnecessary Buttons* on *Coats* or *Cloaks*; *slit peaks* behind on the *Skirts* of *Womens* *Wastcoats*, *short black Aprons*, *needleless flying Scarfs*, *Vizard-Masks*, *bare Necks*, &c. All which he *Dictates* as from *Immediate Inspiration*.

See a *Treatise* of *G. Fox's*, which was fram'd *Iconoclastes*. And an *Order* of his Printed at the end of *Tyranny and Hypocrisie*, 1673.

And, as before shewn from *Mr. Penn's* no *Liberty of Conscience* must be allow'd in any of these things; and following the *Light within* is but a *Loose Plea*, if offer'd against any of these *Material Points*? Though against the *Church*, or any of her *Constitutions*, it is a *Plea Undeniable* and *Infallible*; and to reject it, is to reject *God Himself*, and to resist the *Light*, which is *Christ*! And therefore above all *Human Ordinances*, *Laws*, or *Constitutions* whatsoever! But if *G. Fox* Command to *Thee* and *Thou*, not to pull off *Hat*, or have *slit Peaks* behind in *Womens* *Wastcoats*, &c. this is the *Immediate Command* of *God*, and a *Divine*, not an *Human Constitution*! And to have the *Image* of any Creature upon a *Sign*, is no less than *Heathenism* and *Idolatry*, if He give the *Word*! But He has given the *Word*, as above quoted; and yet the present *Quakers*,

Quakers do not follow it, but have *Birds, Beasts, &c.* upon their *Signs*. What then? either they are all *Heathens* and *Idolaters*; or else *George Fox* was a most *Prophane* and *Deluded Wretch* to say so. And yet they pretend to be his Followers! And, by *George Fox's* own Sentence, he himself was a *Conjurer*, that is, *Possess'd* with the *Devil*, if what he so said was not from *The Mouth of the Lord*. But they are doubly *Possess'd*, who know all this, and yet will still maintain and follow him, tho' they do not follow him!

It were endless to Collect all the particular Instances of the strange *Possessions* of the *Quakers*, when they first appear'd in the World, and for several Years after, of which we find frequent mention in the Books wrote in those Times, and the Descriptions of the *Monstrous Distortions* of their whole *Bodies*, very *Dreadful* to the Beholders; and such *Loud* and *Hideous Yelling* at some times, as frighted *Dogs, Swine, and Cattel*, a great distance, and set them a *Running, Howling, Lowing, Braying, &c.* But I will set down one remarkable Instance, which I find in a Book wrote by *Mr. Giles Firmin*, a then *Minister* in *Essex*, An. 1656. Entituled, *Stabli- shing against Shaking, &c.* where, after other Instances, he annexes at the end of the Book the following Account.

“ A Minister in *Essex* gave this *Narration*
 “ to a Friend of mine, written with his
 “ own Hand, and his Name to it ; the
 “ Copy is true that I here offer to the
 “ Reader.

“ *The Eighth Month, 19th Day, 1654.*

“ At the earnest desire of some Friends, I
 “ went with *John Ward*, and *Anthony Hunter* to
 “ a Meeting of the deluded Souls call'd *Quakers*,
 “ at *John Hunter's* of *Benfield-side*, in the
 “ County of *Durham*, where I found about
 “ Twenty Persons, sitting all silent : After we
 “ had sat a while (all being Mute) the Lord
 “ moved me to arise, and call upon his Name
 “ by Prayer. I was no sooner up, but my Legs
 “ Trembled greatly ; so that it was some Diffi-
 “ culty to stand ; but after I had pray'd a short
 “ space, the Trembling ceased : While I pray'd
 “ to God as a *Creator*, there was but little Di-
 “ sturbance ; but when I cried in the Name of
 “ *Jesus Christ*, my Mediator, God in my Nature,
 “ now in the highest Glory appearing, and In-
 “ terceding for his Saints, then the *Devil* Roa-
 “ red in the deceived Souls, in most strange
 “ and dreadful manner, some *Howling*, some
 “ *Sbrieking*, *Telling*, *Roaring*, and some had a
 “ strange confused kind of humming, singing
 “ Noise. Such a Representation of Hell I ne-
 “ ver heard of, nothing but Horrour and Con-
 “ fusion.

“ After

‘ After I had done Praying (not opening my
 ‘ Eyes before) I was amazed to see about the one
 ‘ half of these miserable Creatures so terribly
 ‘ shaken, with such violent various Motions,
 ‘ that I wondered how it was possible some of
 ‘ them could live.

‘ In the midst of this Confusion, one of them
 ‘ asked, If I were come to Torment them? To
 ‘ whom I apply’d this Word, *Math. viii. 29.*

‘ And while I spake something of Faith, they
 ‘ declared, That they were come to the Faith
 ‘ of Devils, *Jam. ii. 19.* but said, we were not
 ‘ attained to such a Faith.

‘ After two Hours, as we were departing
 ‘ out of the House, one of them Cursed me with
 ‘ these Words: *All the Plagues of God be upon*
 ‘ *thee.* Whereupon I returned, and Prayed for
 ‘ such of them as had not committed the unpardonable Sin.

Thus far this Minister. Then Mr. Firmin
 adds: ‘ *Lately in a Town near me, when the*
 ‘ *Quakers were met together, there appeared out*
 ‘ *amongst them in such a shape, as caused them to*
 ‘ *break up their Meeting, with no small trouble to*
 ‘ *divers of them. I cannot learn the perfect man-*
 ‘ *ner, for the Quakers will not reveal it; only so*
 ‘ *much some of them have affirmed, and I will not*
 ‘ *publish more than I am certain of; I wish it may*
 ‘ *turn to their Good.* Thus Mr. Firmin.

I mention this Story the rather, because
 Edw. Burrough, in his Works, P. 167. gives
 this Answer: *As to the babling Story (says he)*

at the end of thy Book, thou sayest a Minister in Essex gave thee the Narrative, but conceals his Name — Yet is Thomas Tillam known; his Testimony is like thine, and a Minister like thee, who was and is known in all Parts about Hexam to be a deceitful Fellow, who Preached for Hire — an Anabaptist, contrary to thee — yet if he give a babbling Story against us, thou believest him, but his Wickedness is well noted, who for his Filthiness was cast out, and denied of the Assembly, to which he was a Pastor, and stands as one cast off by them — Thy last Story is an abominable Lye. This last Story of G. Firmin he denies, but brings no Proof, which had been easie to have done at that time, it being said to be done at a Publick Meeting. But as to the other Story of Thomas Tillam (as he calls him) he does not so much as deny it; only (according to the Quaker way) he falls upon him with Railing, and telling all the Ill he can of him; which, without other Evidence, none that know the Quakers spirit will believe upon Burrough's Testimony. But if it were all true, what is that to his being an Evidence of what he saw and heard? and before many other Witnesses; who might easily have disprov'd him, he naming both Time and Place so particularly. So that this seems a plain Confession of Burrough, to the Matter of Fact. He only saying that Tillam was an Anabaptist, and therefore not to be believ'd by Firmin, who was of another Persuasion: That he was a Loose Man, &c. which makes nothing to the business.

Since

Since the First Edition of this Book, there has been Published an astonishing Account of some *Quaker Witches*, who Prosecuted one *Henry Winder* and his *Wife* for their *Lives*, accusing them of *Murder* from the *Mouth* of the *Lord*, and in *His Name*, and as receiv'd by express *Revelation* from *Him*. And, in the same *Blasphemous Assurance*, promised that at the *Affizes*, a *Spirit* should arise up at the *Left-hand* of the *Judge* to prove it. One of them being *Examin'd* how, and in what manner this *Revelation* came to her, said, *She cou'd not well tell*; but *she was sure it began in her Feet*. They pretended, by *Revelation*, to go to the place where the *Murder'd Person* was *Bury'd*, and to find the *Body*, and many other such-like *Circumstances*: Insomuch, that this was brought to a *Trial* at the *Affizes* in *Carlisle*, *August 1674*. where their horrible *Imposture* was fully *Detected*, and *Winder* and his *Wife* *Acquitted*, who after brought *Actions* of *Defamation* against these *Witches*, and put them in *Prison* for the *Damages* awarded, chiefly to bring them, by this means, to a *Confession* of their *Wickedness* and *Deception*, which they wou'd not own, no not in a *Tittle*, tho' so many ways *Detected*; and wou'd give no other *Answer* to any who upbraided them with it, but *Fear God*. When they understood that *Winder* had brought a *Writ* of *Defamation* against them, they again set on to a new *Prosecution* of him and his *Wife* for the same *Murder*; and pretended, that the *Witnesses* of the *Murder* were *Re-*
veal'd

veal'd to them by the Lord, and nam'd certain Persons, and told Mr. Huddleston, a Justice of Peace, to whom they apply'd, that it was Reveal'd to them that he shou'd have *Winder's Land*; they went likewise to *Bernard Kirk-bridge*, then Sheriff of the County, and told him, by the like Revelation, that he shou'd have *Winder's Goods*. By this Temptation to engage them to further this new Prosecution. They likewise to engage *Winder's own Wife* to join against him, came and told her, that they had seen, by the Revelation of *Jesus Christ*, that her Husband wou'd certainly destroy her, and that he wou'd be Hang'd for it, and that her Children shou'd be left Desolate, and none to have Compassion on them. But Mr. Huddleston having Examined the Witnesses (whom these Witches had Nam'd) each apart from the other; and likewise search'd the several Places (for their Revelations vary'd, and being disappointed in one place, nam'd another) where they said the Murther'd Body was to be found: And the whole appearing a *Malignant and Diabolical Delusion*, their further Malice and Prosecution was disappointed. Then *Winder's Actions of Defamation* took place, and they with their Husbands, were Imprison'd for payment of the Damages awarded: But he sought no more than hereby to bring them to Repentance, and a Confession of their Crime, upon which he promised to Release them. But they stuck to their Innocency; and one of the Witches, with her Husband, made their Escape: Another Couple

lay in Prison almost five Years, before they could be brought (as Mr. *Winder* words it) to *Thaw* a little. And in witness of their Suffering for a Righteous Cause, having *Twins* born in the Prison, a Son and a Daughter, they nam'd one *Innocent Prisoner*, and t'other *Harmless Sufferer*. The third Couple had the *Damages* wherein they were Amerc'd, paid by *Friends*, and so *Releas'd*, without Confessing or Acknowledging any Offence in them. The whole Relation is wonderful, and Vouched past Contradiction. It bears this Title: *The Spirit of Quakerism, and the Danger of their Divine Revelation laid open, in a faithful Narrative of their Malicious Prosecution of Henry Winder and his Wife, as Murderers, at the Publick Assize at Carlisle, Printed for John Hains at the Harrow in Little Britain, 1696.*

Note here, That, as *H. Winder*, in his said *Narrative* tells us, *Postscript*, p. 19. he had been a *Quaker*, and Eminent among them, being *Receiver of all their Collections in the County*, where he liv'd. But being afterwards Convinced of the *Delusions* in which he had been led, he left them, and return'd to that Church from whence he came out. And then discover'd those Motives and Arguments which had seduc'd him, to go among the *Quakers*, wherein their foul *Errors* and *Heresies* did fully appear, particularly their Leading Men from the *Outward Christ*, from the *Scriptures* and all *Outward Ordinances*, to mind only their own *Light within*: Which laid them open, as without a *Compass*, to steer after all their own

Wild,

Wild, Ravening Imaginations, and mistake them for the *Infallible, Light within*, and downright *Inspiration Divine*! This Enrag'd them to the Degree before Related, of seeking his Life: And no Bonds of Relation cou'd tie them; for two of the 'bovesaid *Witches* were *Sisters* to *H. Winder's* Wlfe, whose Life they sought, as well as his. And the *Quakers* in the Country where this Prosecution was, did own and abett these *Witches* all the while against *Winder* and his *Wife*. Two of the *Witches* (as *Winder* tells, p. 1.) *Margaret Bradly*, and *Mary Langhorn*, turn'd *Quakers* almost with the first in the North, and became very famous among them; moreover, turn'd *Preachers*, and went up and down the Country to make *Profelytes*, and became very troublesome both to *Magistrates* and *Ministers*, with *Messages* they pretended they had from the Lord unto them. And their *Quaker-Husbands* not only Countenanc'd them in this their Prosecution of *Winder*, but Suffer'd with them for it, rather than they wou'd own them to have been in the wrong in it.

One *Benjamin Coal* a Writer of Renown among the *Quakers*, has endeavour'd an Answer to this *Narrative* of *Winder's*, in a *Postscript* to a Book of his, Entituled, *The Quakers Clear'd from being Apostates*, &c. Printed 1696. where Answering the Objection, why the *Quakers* did not disown these *Quaker-Witches*, and their Spirit too: He Replies, p. 87. *What then! Do it therefore follow, that they must own Them and It? An Envious, as well as Foolish Consequence*, says he. But, by *Benjamin's* leave, such Con-

sequence is neither *Erronious* nor *Foolish*; for (as is before shewn) by their stated *Discipline*, and *Decree* of their *Yearly Meeting*, Anno 1675. it is order'd, *That the Church's Testimony and Judgment against Scandalous Walkers; and the Repentance and Condemnation of the Parties Restor'd shou'd be Recorded in a Distinct Book, to be Produc'd or Publish'd for that end.* And this they have Practis'd, in many Cases of far less Consequence than of these *Witches*; that is, where any of their Party make the least opposition to the Orders of their *Church*, and will not submit *Implicitly* to their Commands; or dare plead their *Light within* against them. Thus have they *Excommunicated John Story, Wilkison,* and many other *Quakers* with them, for not submitting to the *Court of Women's Meeting*, erected by *G. Fox*, as before is told. And since have done the same to *G. Keith*, not for his *Doctrine*, they Pretend, nor for any *Immorality* in his *Life or Conversation*. What then? They say, only for his *Stubbornness* and *Contradiction* to them. And they *Excommunicated John Barnett, a Quaker-Merchant*, only for selling a Book of *Will. Rogers's* (another *Quaker-Dissenter* to their *Womens Meetings*, and the Authority assum'd by their *Church*) call'd, *The Christian Quaker*, because they said it was *Prejudicial to the Truth*, by *Corrupting Peoples Minds*, tending also to draw them into *Disesteem* of many of the *Lord's Servants*; as it is express'd in their *Bull of Excommunication* against him, by the *Monthly Meeting at Devonshire-House*, bearing Date the 4th Day of the 11th Month, 1681.

And

And they oblig'd *John Bringhurst*, a *Quaker-Printer*, to *Subscribe* and *Print* a *Condemnation* of *Himself*, for *Printing* of the said *Book*, as you will see more at large in *Satan Disrob'd*, *Sect. iii. N. 2.* of the *Gleanings*, p. 8. Now we refer to their forelaidd *Register of Condemnations*, whether these forelaidd *Witches* were oblig'd to sign such *Instruments of Condemnation* against themselves. Let them give us a *Transcript* of this out of their *Register*: Otherwise, let the *World Judge* of the *Consequence*, whether they have heartily and in good *Earnest Disowned* these *Witches*, and their *Inspirations*.

But, say the *Quakers*, why shou'd the *Miscarriages* or *Failings* of *Particular Persons* in our *Communion*, be *Charg'd* upon the whole *Community*, more than in other *Communities*? More than all the *Loose* and *Debauch'd* in the *Church of England* ought to made an *Objection* against that *Church*? I answer, because the *Failings* of the *Quakers*, of these *Witches* (for Example) of *Naylor*, of *Milner*, of *Gilpin*, of *Tolderry* before-mentioned, and of all their *False Prophets*, are *Built* upon and *Proceeding* from the *Quaker-Principle* of the *Light within*, and that *Notion* which they have of it, as *Infering Personal Perfection*, and *Infallible Guidance* of the *Holy Spirit*, &c. And therefore to shew *Personal Failings* in them, and a very *Fallible Guidance* of what they call their *Light within*, is the plainest *Argument* can be us'd to shew that they are not *Guided* by a *True Light*: but that which they call their *Light* is *Darkness*: And is justly *Chargeable* upon their *Principle*,

and consequently upon their *whole Communion*. But no *Failing* of any Member in the *Church of England* can be Charg'd upon any *Principle* of that *Church*: Nay, no Man can be Guilty of any *Scandal*, such as we have objected against the *Quakers*, but he does thereby Desert the known *Principles* and *Doctrines* of our *Church*; And, so far, is literally a *Nonconformist* to our *Church*: And therefore his *Nonconformity* to our *Church*, cannot justly be made any *Objection* against our *Church*.

But if the *Quaker-Humility* will suffer them to come down to the Common Rank of other *Mortals*: If they will acknowledge *Themselves* to be *Fallible*, *Deceivable*, and *Peaceable*, like other Men, that they may put *Darkness* for *Light*, and *Light* for *Darkness* as well as others: And are no surer of their *Inspirations* than we are of ours: If they will *Freely* and *Frankly* own this, then shall they be admitted to the Common *Privileges* of Mankind; and their *Personal Failings* will be Charg'd no farther than the *Person*; and not upon their *Principle* or *Community*: And, in such Case, it wou'd be Highly *Uncharitable*, and a great *Sin*, to expose the *Private Failings* of any.

But, if they will stand upon a *Pinacle* above the *Level* of all the rest of *Mankind*, or of all who call themselves *Christians*; then must they expect to have their *Failings* expos'd, and not to be Spar'd; there is no other way to *Humble* them. If they Believ'd themselves, they wou'd *Desire* and not *Complain* to be brought to this *Test*. Our Saviour Provok'd
the

the Jews to it. *Which of you* (said he) *contin-
ueth me of Sin?* And if the *Quakers* had an Un-
erring Portion of the same *Spirit* (as they Pre-
tend) and were free from *Sin*, they would be
further *Justify'd* by the strictest Disquisition;
could be made into their *Lives* and *Actions*. But
to complain of this as hard Usage; and claim
all that *Tenderness*, and *Charitable Covering* of
Faults, which is necessary for *Frail Sinners*, is a
betraying of their False Pretence to *Innocency*
and *Perfection*.

And yet they will keep up this Pretence, tho'
every one of them shou'd Fall, after one ano-
ther. For if any Fall, the rest say, it was be-
cause he kept not to his *Light within*. And so of
a *second*, *third*, *fourth*, &c. How then are they
distinguished, or kept more secure from *Falling*
than others?

This is so sensible a Point, That tho' *George
Whitehead*, in his *Answer to The Snake*, &c. (here-
after to be consider'd) gives some sort of Ex-
cuse or other (such as it is) to other Parts of
the Book, yet he passes this *Section* of their *Di-
abolical Possessions*, wholly untouch'd, and be-
gins his *Catalogue* of the *Mistakes*, *Abuses*, &c.
in the *Snake*, at p. 93. after all that is there said
concerning these *Monstrous Possessions*, whereby
he yields the Truth of them. And these *Possess'd
Quakers* pretending to as *High* and *Certain In-
spiration* as any of the others; and own'd by the
others, and *Glory'd* in by them, till *Discover'd*;
shews their Plea to *Inspiration* to be altogether
Precarious.

Especially when such are allow'd to be *Preachers* among them, as were *Two of Winder's Witches*, and that for a long time, for 20 Years together, from near their beginning 1650. till 1674. that they were Detected, at the *Affizes in Carlisle*. The *Quakers* take it very ill to suppose that *Jesuits* cou'd Preach among them undiscover'd, tho' but for once : Yet *Witches* have done it 20 Years together. And their *Infallibility* in *Discerning* no whit abashed ! But when any one speaks against it, they cry out, What ! Will you deny the *Infallibility* of the *Spirit*, or the *Spirit's Teachings* ! Madly supposing that every *Imagination* which comes into their Deluded Minds, is the certain *Inspiration* of the *H. Ghost*. Nay, often mistaking the very *Possessions* of the *Devil*, for the *Motions* of *God's Spirit* ; as the *Possess'd Men* before-mention'd, and the *murderous Witches* did themselves Believe, and wou'd have persuaded others ; and did persuade the other *Quakers*, for a long time, till discover'd by others. For all others have a better *Spirit of Discerning* than the *Quakers*, who pretend most to it : For others have their Judgment more clear, not Prepossess'd with *Enthusiastical Blindness* ; and therefore see the Beginnings and Tendings of the *Quaker-Enthusiasm* ; and have all along told them what it wou'd come to : While the *Quakers* were deluded by it, as they must confess, past all help of Excuse, in these *Quaker-Witches*, whom they admitted as *Preachers* among them, for so many Years together ; and in the other Persons Notoriously *Possess'd* by the *Devil* ;

Devil; and in all those whose *Personal Failings* have been as *Notorious*; and in all their own *Separatists*, and those formerly, while they stay'd among them. And all and every one of these had the same *Pretences*, and the same *Arguments* and *Proofs* for the *Spirit*, as any other *Quakers*: And the *Quakers* won'd have thought it as great *Blasphemy* to have oppos'd this *Presence* in these *Deluded* Persons, and a *Ridiculing* of the *Teachings* of the *Spirit*, as they think such an opposition is to themselves now. Nay, they did think so, while these Persons stay'd among them, and call'd it so, in those who oppos'd them, which is a full *Demonstration* that they mistook the *Spirit* of the *Devil* for the *Spirit* of *God*, that they mistook it so in others, they cannot deny; and why may they not so mistake it in themselves? For those others in whom they were mistaken, did as much Believe themselves in the *Right*, as these do now; and cou'd give as much *Proof* of it: And therefore these may be mistaken as well as they. Nay, of all Men, are most mistaken, who have made *Witches* their *Preachers*, and taken them for *Saints*; which is literally *Satan Transform'd into an Angel*. And surely they who Believe him, must be *Led* by him.

SECT.

S E C T. XXII.

What sort of Enthusiasm or Inspiration is own'd by the Church of England.

THE Word *Enthusiasm* signifies *Inspiration*; and may mean a *Good* as well as an *Evil Inspiration*. Tho, from the frequent False Pretences to it, it is generally us'd in the worst Sense. Therefore to cut off any Mistakes upon this Account: And because these poor misled *Quakers*, and other *Enthusiasts* among us, are made to believe that the *Church of England* does wholly throw off all *Inspiration* of the *Holy Spirit*, and rests only on their *outward Forms*; I will here briefly set down the *Doctrine* of the *Church of England* in this Point, and shew what sort of *Inspiration* She allows; and what it is which She rejects.

I. She constantly Teaches, That all the *Saving Graces* are wrought in our *Hearts* by the *Inspiration* of the *Holy Ghost*: Infomuch that, of our selves, we are not able so much as to think a good Thought: And that this *Inspiration* is as necessary to our Fructifying, or bringing forth *Good Works*, as the Influence of the *Sun* is to the *Earth's* bringing forth of her Fruits. That whatever may bear the appearance of *Good Works* in us, and is not wrought by this *Inspiration*, is not *Good*, nor Acceptable

God. As it is express'd in our 13th Ar-
ticle.

Works done before the Grace of Christ, and the
Inspiration of his Spirit, are not pleasant to
God—Tea, rather for that they are not done
as God hath Willed and Commanded them to be
done, we doubt not but they have the Nature of
Sins.

What fuller can be said for the necessity of
this Inspiration? And if the Quakers will have
this call'd, The Light within, we will not Dis-
pute with them about a Word, it is the Thing
and Meaning that we Contend for.

This is the constant Tenour of all our
Prayers. Almighty God, who

test that we have no Power of
ourselves to help our selves, keep

Second Sunday in
Lent.

us, &c. And because—

we can do no good thing without the ——— VVho

test that we put not our Trust

in any thing that we do—

VVe humbly beseech Thee, that

First Sunday after
Trinity.

as by thy special Grace pre-

venting us, Thou dost put in-

to our Minds good Desires, so,

by thy continual Help, we may

bring the same to good Effect—

That, by Thy Holy Inspira-

Sexagesima.

tion, we may think those

things that be Good—

Easter-day.

Fifth Sunday af-
ter Easter.

Grant us by Thy Spirit to have a Right Judg-

Whit-Sunday.

ment, in all things, &c.

And

And in the *Ordering of Deacons*, this is the first Question Demanded by the *Bishop* from those who are to be Ordain'd: *Do you trust that you are Inwardly moved by the Holy Ghost to take upon you this Office* ——— *Do you think that you are truly called according to the Will of our Lord Jesus Christ, &c.* The same is Demanded in the *Ordination of Priests and Bishops*. And the Words of *Consecration of a Bishop* are, *Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God.* And the *Hymn Veni Creator Spiritus* is Sung: •

*Come Holy Ghost our Souls Inspire,
And lighten with Cælestial Fire, &c.*

And according to this we Pray that God wou'd Cleanse the Thoughts of our Hearts by the **Inspiration** of his Holy Spirit.

First Collect in
the Communion Service.

Last Collects.

13th Sunday after
Trinity.

3d Sunday after
Trinity.

Baptism.

1st Collect.

Catechism.

teaches, that we are not able of our selves to walk in the Commandments of God, and to serve Him,
without

That he would Prevent and Further us, in all our Works. And that of his only Gift it cometh, that we do unto Him True and Laudable Service. Nay, not only our Works or Prayers, but that our very Desire to Pray is his Gift. We Pray for Persons to be Baptized, that God wou'd Wash them and Sanctifie them with the Holy Ghost. And our Catechism

without His special Grace. And lastly (for I must Transcribe our whole Liturgy to name every place where the Inspiration of the Holy Ghost is Witnessed, and Prayed for) thus the Bishop Prays for Persons to be Confirmed: Strengthen them, we beseech Thee, O Lord, the Holy Ghost the Comforter; and daily increase in them Thy manifold Gifts of Grace; the Spirit of Wisdom and Understanding; the Spirit of Counsel Confirmation. El and Ghostly Strength; the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the Spirit of Thy Holy Fear, now and for ever.

Here is an Enumeration of the Principal Gifts of Grace for which we Pray: And in the Exhortations before the Communion, it is earnestly Inculcated upon us, that if we be not thus Spiritually prepared, all the Outward Ordinance will avail us nothing: For otherwise (as it is there worded) the Receiving of the Holy Communion, doth nothing else but encrease your Damnation. And there is not one Book of Devotion us'd among us, that does not tell us the same: That the Inward is the Soul of Religion; without which, the Outward Part is but a Dead Carcase, and stinks before God: And that the Inward Purity of the Heart, cannot be wrought but by the Operation of the Holy Ghost, who is the only Author of all Holiness. So exceedingly groundless is that mistaken Prejudice taken up against the Church of England in this Point; that I do not believe there is one Man to be found in our Communion so Ignorant, or so ill Taught, as to think the Outward Performance

formance can make us accepted with God, unless the *Inward* does go along with it. And if the *Quakers*, or any other, thought that we too much neglected the *Inward*; their *Admonitions* and *Example* wou'd have been well receiv'd; but not to accuse our *Doctrine*, as denying *Inspiration*: For this *Doctrine* of the *Inspiration* of the *Holy Ghost*, is the *Alpha* and *Omega* of our *Religion*; I have shewn it in our Offices of *Baptism*, *Confirmation*, and *Holy Orders* of *Bishop*, *Priest*, and *Deacon*. In our *Catechism* and *Common-Prayers*. And, to all who are acquainted with these, I have taken very needless pains; at least they might think that one Quotation or two had been sufficient: But I have enlarg'd for the sake of these *Quakers*, and other *Enthusiasts*, who are possess'd with the most False and Violent Prejudices against our *Doctrine* and *Worship*; and then are strictly forbidden so much as to look into our *Liturgy*, *Articles*, or *Homilies*, whereby to undeceive themselves; and are led in as *Blind* and *Implicit* a Faith in their *Leaders*, as any is to be found in the Church of Rome it self.

If they think I have wrong'd them, let them then be persuaded to Read, and Judge as they shall find. And for this particular Subject we are now upon, of *Enthusiasm*; as to what sort of *Enthusiasm* is allow'd, and what *Cur'd* in our Church, besides our *Homilies* and *Liturgy*, I recommend to their serious Perusal, Dr. *Hammond's* *Postscript* concerning *New Light*, or *Divine Illumination*, which is added to his *Annotations upon the New Testament*. And that

that Excellent Sermon of Dean *Hicks*, call'd;
The Spirit of Enthusiasm Exercis'd, Preached be-
 fore the *University of Oxford*, the 11th of July,
 1680.

Now, this sort of *Enthusiasm*, or *Inspiration*,
 which is allow'd and own'd in our Church, it is full
 as much as any sober Quaker can mean by the
Light within. Which therefore, in this Sense, is
 not Disowned but Avowed by us. And as much
 stress is laid upon it, as they can reasonably de-
 sire. It is made Necessary to every Good Work
 and Thought; And the Cause of all the Good
 that is in us. And we are directed to it, to
 Follow and be Guided by it; and are assur'd that
 it will lead us to all Truth that is requisite and
 necessary for our Eternal Salvation. It is this
 which opens the Scriptures to us, and our Un-
 derstandings rightly to apprehend the true Sense
 and Meaning of Them; and which inclines
 our Will to Love, and duly to follow the Di-
 vine Precepts therein Commanded.

If any Quaker (as I am confident all that are
 in the least sober minded will) say that this is
 all they mean by their *Light within*; then where
 is the Difference? Why do they break off, and
 separate from our Communion upon the pre-
 tence of the *Light within*, wherein we agree
 with them? What Reason have they to Cen-
 sure ours, and all other Ministers but their
 own? as Mr. Penn says, in his Preface to Fox's
Journal, p. 38. *We have seen* (says he) *the Fruit*
of All other Ministries, by the few that are
turned from the Evil of their Ways.

First,

First, This is a very bad Argument: For Mens being Evil, may proceed from their own Perverseness, and not from the Fault of the Ministry. We find but few that were Converted by the Ministry of Christ, in all his Life-time, *Acts* i. 15.

And, by Mr. Penn's Consequence, this must be charg'd upon the Ministry; and as a Proof that it was not Good: and to justify rather the Ministry of Theudas, *Acts* v. 36, 37. who got about 400 to follow him; and Judas of Galilee drew away Much People.

But *Secondly*, This is a most Uncharitable Presumption, and the Height of Spiritual Pride, to Condemn All the World but themselves. While they cannot deny that there are many in other Communions of Sober, Honest, and, to all appearance, Religious Conversation. But that is no matter! It is all Formality in them! The Quakers only have the Spirit, and truly follow its Inspirations, or the *Light within*! Therefore Mr. Penn, in the same Page of his Preface, Censures ours (with others) as *A Dry Doctrinal Ministry—That can reach but the Ear, and is but a Dream at the best.* And p. 21. They (the many Ministries in the World) declare of Religion, say many things true, in words, of God, Christ, and the Spirit, of Holiness and Heaven, &c. But which of them All——ever directed a Man to a Divine Principle, or Agent, placed of God in Man, to help him, &c.

I Answer, *which of them has not?* Not one that I know of. Did any ever yet deny *The Candle of the Lord, searching the Inward Parts* Prov. xx. 27. I have sufficiently Vindicated the Church of England in this. And the *Sects* amongst us, *Presbyterians, Independants, Anabaptists*, and all the way down to *Muggleton* himself, have set up upon great Pretences to the Spirit. But Mr. Penn says, that is only in Word, none *Feel* or *Experiment* the *Power* of the Spirit but the *Quakers*! And being *Infallible*, we must take their Word! As likewise, *That it is plainly possible for one that hath receiveth the Word* Penn Ibid. of the Lord, to *Miss* in the *Di-* P. 39. *vision and Application* of it.

Which is a very pertinent Caution Mr. Penn bestows upon his *Beloved and much Honoured Brethren* that are in the Exercise of the *Ministry* among the *Quakers*.

And if they may *Miss*, how do we know, but they have *Miss'd*? How did he know they cou'd *Miss*, but by their having *Miss'd*? And how does this *Missing* consist with *Infallibility*? Such *Infallibility* as they set up (*Seet. VI.*) and Mr. Penn, in this same *Preface*, p. 36. For being quickned by it (says he, that is, by the *Light within*) in our *Inward Man*, we cou'd *Easily Discern the Difference of things, and Feel what was Right and what was Wrong, and what was fit, and what not, both in Reference to Religion, and Civil Concerns.*

Here is an *Infallibility* of as large a *Latitude* as can be desir'd ! It is both *Spiritual* and *Temporal* !

And yet it may ~~miss~~ in the *Division* and *Application* of *The Word of the Lord* ! And be nothing the less *Infallible* !

But will they give no Body leave to *Miss* but themselves ? Must ~~we~~ be *Conjurors*, and *They* *Apostles*, and all for our *Missing* ? Is their *Missing* too from the *Mouth of the Lord* ? If not, then *George Fox* has pronounc'd them all to be *Conjurors* ! Even *Deat George* ! *Thou who excellest them all*——

II. I have shewn what *Inspiration* or *Enthusiasm* is own'd in our *Church* ; which is that of *Sanctifying* and *Saving* *Graces*. I come now to speak of that *Enthusiasm* which is *Extraordinary* and *Miraculous*, such as the *Gifts of Tongues*, of *Prophecy*, and *Miraculous Cures*, &c.

And these *Miraculous Gifts*, as they are of much less *Value* to us than the *Saving* *Graces*, so are they not greatly to be *Coveted*, or *Pray'd* for : We must be wholly *Passive*, in this *Case*, and leave it altogether to the *Wisdom of God*, when, where, and *How* to bestow of these. But to pretend *Falsly* to any such *Gifts*, is downright *Diabolical*, it is *Express Blasphemy* against *God* ; and by His *Law*, to be *Punished with Death*.

See *Enthusiasm Exercis'd*, before *Quoted*.

All such *Enthusiasm* or *Inspiration* is most certainly from the *Devil*. And therefore we must be well aware of it; and examine all such Pretences diligently; and having detected *Falsbood* in them, to oppose them with all *Zeal*, to Cry aloud, and give the World warning of the *Spirit of Delusion* broken loose among them.

And there can be no *Neuters* in this War. Whoever can be *Patient* to see the *Name* of *God* thus openly and presumptuously *Biasphem'd*, is no *Christian*! has no *Zeal* for *God*, nor *Love* for the *Souls* of *Men*; but is such a *Latitudinarian* *Laodicean* as *God* will *Spue* out of his *Mouth*.

Had the *Quakers* pretended to never so great *Talents* in *Sanctifying* *Graces*, tho' greater than they had; they shou'd not have been oppos'd by me: Because I wish to them, and to all *Men*, much Greater than they have, and Daily *Encrease* of them.

But when I found them pretend to *Miraculous* *Gifts*, and, upon this *Fund*, to set up *Schism*, and Seduce *Multitudes* from the *Peace* and *Unity* of the *Church*; and Introduce *Damnable* *Heresies*, I thought it an *Unpardonable* *Sin* any longer to forbear to warn others, and seek to undeceive the *Poor* and *Simple* Sort among them, who are led blindly in their *Snares*. The *Lord* Rescue them, of his *Infinite* *Mercy*.
Amen.

If *G. Fox* had set up for the greatest Zeal towards God, and to the most Extraordinary Impulse of Spirit, and Experiences (the then Cant) of God; and that, upon this Pretence, he had been carry'd even to Excesses; much might have been allowed to such a well-intended Zeal, tho' not according to Knowledge. But in his *Journal*, p. 83. he despises such a low Dispensation, which he turns over to the *Priests*, as he calls them, who Disputed against him. One of them (says he) told me, That He cou'd speak his Experiences, as well as I. But I told him, Experience was one thing: But to go with a Message, and to have a Word from the Lord, as the *Prophets* and *Apostles* had and did; and as I had done to them; this was another thing: And therefore I put it to them again; Cou'd any of them say, he had ever had a Command or Word from the Lord Immediately at any time? Thus he.

And here can be no mistake. Because he puts the Distinction himself, betwixt Immediate Revelation, and Inward Impulses, those ordinary Assistances or Inspirations which Good Men Experiment of the Holy Spirit of God, in their Studies and Meditations upon the Holy Scriptures, their Preaching, Praying, and other Means of Grace which God has appointed. Such Experiences the *Priests* own'd to *G. Fox*. But he pretended to further, that is, to Immediate Command from God, to go with such a Message, &c. as the *Prophets* and *Apostles* had. Not a mediate Command, by the Mediation of the Use and Knowledge of Scripture,

Scripture, Preaching, Praying, or any Human Means, but Immediately, without help of Scripture, or any thing else, from God himself, as when He spoke to Abraham, or any of the Prophets or Apostles. If George had pretended only to have Reason'd with us out of the Scriptures, we cou'd have born with him.

If Mr. Penn had contented himself to have told us of his great Knowledge in the *Scriptures* (not to give us *New*) to have Celebrated him for a thousand *Vertues*, or for his *Learning*, or any other *Natural* or *Acquir'd* Abilities; He shou'd have Peaceably Enjoy'd all these *Trophies* (however deserv'd) for any Pains I had taken to the contrary.

But when p. 29. of his *Preface*, Mr. Penn wou'd persuade us that this *For* had *Outward Revelations*, and *Visions* from God, upon a *very high Mountain* in *Torkshire*, and there had his *Commission* given by God, to go to the *North*, &c. This obliges us to look more narrowly into the Matter. For there is no Medium left, by this, but either that all these *Nations*, and all the *World*. (to whom he directs some

Penale Hill.
See Fox's
Journal, p. 72.
of a Great
People, whom
he saw in
white Ri-
ments, by a
River's side,
&c.

of his Papers) are *Fighters against God* in not submitting to his Message by his Prophet *For*: Or otherwise, that this *For* was a *Wicked*, possess'd with the *Devil*; and that all are *Deluded Fatally*, who follow him, or wou'd Recommend him.

And when all this is but the *Preface* to pretended *Miracles*, Exhibited in his foolish *Legend of a Journal*, as *Vouchers of his Mission*!

When *Miraculous Gifts* are not only ascrib'd to *G. Fox*, but to the Rabble of these *Quakers*, whom *Mr. Penn* (*ibid. Sect X. p. 23.*) compares to the *Ancient Prophets*; and tells us of their *Prophecies*, particularly of the *Plague and Site of London*, in express *Terms* (says he) and likewise *Particular ones to divers Persecutions* (I suppose it shou'd be *Persecutors*) which accordingly overtook them, and which were very Remarkable in the places where they dwelt; and in time they may be made *Publick for the Glory of God*.

But, *Mr. Penn*, This wou'd be the best time. For one *Prophecy* before it be fulfill'd, is worth *Twenty* that are Publish'd afterwards

Besides, People will be apt to say, that you Pick and Choose out of your Register of *Prophecies*; and, having many (*Most*, if not *All*, *Curses and Judgments*) some must likely happen, or towards it, and that you give us only them; but throw all those that miscarry behind the Door.

And some may suspect even *Forgery*, that *Prophecies* are Com'd after the *Facts* come to pass

Therefore, to obviate all these Objections, and to prevent the deceiving of after-Generations, who may not be so well able to Examine into matters of Fact, said to be done long before their time, it is desir'd that

Mr.

Mr. Penn wou'd *Now* Publish his *Register* of *Quaker-Prophecies*, or for ever after hold his Peace.

But we must take them as he pleases to give them; and by what he has told us, we may guess at the rest. He names *Prophecies* of the *Plague* and *Fire of London*, in *express Terms*. And there he leaves us in the General, but tells not, *who, where, when*; that is reserv'd for after Ages, when there shall be none alive to disprove it.

But notwithstanding it is fair in us, freely to own what is come to our Knowledge, tho' the Modesty of the Persons concern'd, might let it sleep in *Generals* unexamin'd.

Be it known then unto all Men, That one *Solomon Eccles*, a *Quaker Preacher* and *Prophet*, did go *Naked* through *Bartholomew-Fair*, the Year before the *Fire of London*, with a Pan of Fire upon his Head, warning the People to Repent, &c.

But it must likewise be known, that there is not a Year, hardly a Month wherein some *Quaker*, or other, is not going about our Streets here in *London*, either *Naked*, or in some *Exotick Figure*, Denouncing *Plagues*, *Judgments*, *Blagues*, *Fire*, *Sword*, and *Famine*. [And it was never more likely that some, or all of these may be coming towards us] nay, so frequent are these *Quaker Prophets* amongst us, especially in *Curses* (wherein they wholly Deal) that there is not a *Bill of Mortality* wherein many of their *Prophecies* are not Fulfill'd. But nothing of a *Publick Calamity* of any

fort can come, but what is Bespoke, and claim'd by hundreds of them.

But if the *Quaker-Prophets* knew so particularly of the *Fire of London*, how came it to pass, that they were not better provided against it? For it is well known that the *Quakers* in *London* did suffer as much by the *Fire*, as the rest of their Neighbours, and were as much Surpriz'd by it. As themselves have confess'd.

Tyranny and
Hypocrisie De-
test'd, 1673.
Sect. 16. p. 38.

But worse than all this. When *Thomas Ebbit*, another Prophet of theirs, came out of *Huntington-shire* to *London*, a Day or two before the *Fire* (as a *Quaker* tells us the Story) to warn them of it; the *Quaker-Sanhedrin* of their *Elders* at *London* took him to task, and having Examined his Gifts, rejected him, and did almost persuade him that it was a Delusion. As that *Quaker-Author* words it. And so refusing to take warning, they shar'd with others in that Judgment.

But now as to *Solomon Eccles* (who, I suppose, is the Prophet *Mr. Penn* points at) I refer the Reader, for a Taste of his Prophetick Talent, to what is before said of him, p. 52.

But *Mr. Penn* has liberty to produce any other Prophet he thinks fit, upon this occasion. And he shall have a fair Hearing.

In the mean time, let all Impartial Men judge betwixt that Sober and Christian Enthusiasm which is Profess'd, Taught, and Pray'd for in the Church of England: And that Mad
and

and *Blasphemous Enthusiasm* which is set up amongst the *Quakers*, to give forth *Pretended Prophecies*, and vent the greatest of *Delusions* in the Name of the Lord.

SECT. XXIII.

An Impartial Comparison betwixt Fox, Muggleton, and Oliver's Porter. Wherein is contain'd Fox's own Account, How he came by his Inspiration.

COMPARISONS, in some Cases, are odious. But when they are *Just*, they set things in the clearest Light : And we judge most Impartially of our own Faults, when we see them Reprehended in another. For this Reason I have pitch'd upon this Comparison, and began with it in the *Introduction*, p. 5. and will conclude this last *Section* with it, to shew the *Quakers*, that their Pretence to *Inspiration* is built upon no better or other Foundation than theirs whom they mostly Condemn, and whose *Madness* is apparent to all the World. That if they be not able to shew any better *Plea* or *Authority* (as hitherto they have not) for their *Seperation* from the *Church* than *Muggleton* or the *Porter* have done, they wou'd seriously bethink themselves, and Return. And to begin with what they most Value them-

themselves upon their Gift of *Prophecy*, and even of the *Fire of London*, upon which Mr. Penn lays so great a stress, and makes Particular Instance, as above, this is to let him and others know that none of their *Prophets* told more expressly of the *Fire of London*, than did *Oliver's Porter*; and Great notice was taken of it; and I can produce those who heard him *Proclaim it Publickly*: That is, General Threatnings of *Fire*, &c. He knew as little as the others; but when the *Fire* happened, then these General Sayings of his and others were thought of; and who pleas'd might think them *Prophets*.

Here let me intercede for a little Acquaintance of mine, and one very well known to Mr. Penn, that he may not be forgot, nor lose his Place in this *College of the Prophets*. And he shall produce as good Vouchers for his Gift of *Prophecy*, especially in *Cursing*, as G. Fox himself, or any *Quaker* ever was in *England*. His Name is **Lodowick Muggleton**: Who Pronounc'd a Curse against several *Quakers* by Name, some of whom (*Jos. Coale* was one) died soon after. Which he attributed to the weight of his Curse, and urges as a Proof of his *Prophetick Spirit*; and it was as good a one as that which G. Fox tells in his *Journal*, p. 488. That *Baron Weston* died soon after he had fallen into a great Rage against Me, says G. Fox: But *Muggleton* has many such *Miracles* to shew, and is a *Liberal Cursing Prophet*, next to the Great Fox, who must always

ways have the Preheminence. But *Muggleton* Claims the *Second Rank of Worthies*.

And one of his *Disciples* told me, that they had a *Register of his Prophecies*, which in due time may be made Publick.

I. He got his *Inspiration* about the same time with *George Fox*; and both equally Qualified. *Fox*, a *Journey-man* to a *Shooe-maker* (which *Mr. Penn.* does not mention,

but makes him keep *Sheep*, as *Preface to Fox's Journal*, p. 29. a just Figure of his after-Ministry and Service.) And

Muggleton a *Taylor*: And as they were equal in their *Endowments*; so the ground and occasion of their *Enthusiasm* was the same. That is, *Despair*

For so *G. Fox* tells of himself, in the beginning of his *Journal*, p. 2, 4, 5, 8. &c.

And I had it as to *Muggleton*, from his own Mouth, long before *Fox's Journal*, was Printed.

And their Case was so exactly the same, that when I read the *Journal*, it seem'd a very Repetition of *Muggleton's Story*, as he told it to me.

They were both so deeply seiz'd with *Despair*, that, like the *Possessed Man* in the Gospel, they forsook all Human Conversation, and Retir'd into *Desarts* and *Solitary Places*, where they spent whole Days and Nights alone.

And *Fox* tells, p. 5. That when *Physick*, was Prescrib'd him for this, and *Bleeding*, they cou'd not get one Drop of Blood from him either in *Arms* or *Head* (tho' they endeavour'd it) *My Body* (says he) being, as it were, dry'd

up

up with **Sorrows, Grief and Troubles**, which were so great upon me, that I cou'd have wish'd I had never been born.

This was the first Instance we find of a Prophet, who submitted to be Cur'd of his *Inspiration* by *Physick* !

But in this sad Condition, and Rack of Soul, he (and *Mugleton*, 'as he told me) wander'd about to several *Priests* and *Professors* (as he called them) seeking Rest, some Relief from his *Despair* ; but finding none, no Advice that cou'd ease his *Tortur'd Mind* ! he (as *Mugleton*) concluded the Fault to be in his *Physicians* (who themselves had run into *Schism* upon Pre-*ference* of their own *Enthusiasm*, and now read their *Sin*, in their *Punishment*) and therefore return'd to his House, whence he had come out, his own *Disorder'd* and *Disfracted* Mind. And (as he tells us, p. 8.) when all *Hopes* in them, and [for their sakes] in all Men was gone, so that I had nothing (says he) outwardly to help me, nor cou'd tell what to do — In this most *Dismal* of all Conditions, quite over-run, and given up to *Despair* (the *Blackest Fury* in *Hell*) no wonder his *Brain* was turn'd ; (*Despair* in that height, is downright *Distraction*, and the greatest *Spiritual Madness*) in this *Lamentable* State, the least glimpse of *Comfort*, the smallest *Respite* from these *Intolerable Pangs*

Journal p. 17.

seem'd *Heaven* and *Paradise* to him. Now was I come up in the *Spirit* (says he) through the **Flaming Sword**, into the **Paradise of God**.

All

All things were New; and all the Creation gave another smell unto me than before, &c.

This does lively express the *Mad Joy* which a *Despairing Soul* does find in the least *Shadow of Relief*, in one *Drop* to cool a *Flaming Heart*; And, then *Fax* being *Prodigiously Ignorant*, took every new *Thought* that came into his Mind (tho *common* to almost all the rest of *Mankind*) to be no less then *Immediate Divine Inspiration*; that this was the very *Voice* of the *Lord* to him, that thus *The Lord* had spoken to him, as he *Blasphemously* boasted, in things, which every body of *Common Sense* knew as well as he: But his *Ignorance* made him think it a *Secret* to all *Human kind*; and the very *Thought* of it was worthy to denominate him a *Prophet sent from God*; and Exalted him to the height of *Spiritual Pride*; and many other *Devils* entering in with him, to his House ready fitted to receive them, his *Poor, Ignorant and Deluded Heart*, his last state became worse than the first.

Thus p. 5. He tells us a wonderful opening (to repeat his *Cant*) which *The Lord* gave to him; and sets it down a most Extraordinary Discovery, no less then *Miraculous* in *Magnificent* manner. Thus *About the beginning of the year 1646.* (says he) *as I was going to Coventry, and entering towards the Gate, a Consideration arose in me, how it was said, That All Christians are Believers both Protestants and Papists, And the Lord open'd to me, that if all were Believers, then were all Born of God.* Here was a mighty Discovery!

At

At another time (he goes on) as I was walking in a Field, on a First-day Morning, The Lord opened to me, That being Bred at Oxford or Cambridge was not enough to fit a *Qualifie* Men to be Ministers of Christ: And I stranged at it; because it was the Common Belief of People. But I saw it clearly, as The Lord opened it to me; and was satisfy'd; and admir'd the Goodness of the Lord, who had opened this thing unto me that Morning.

Now this Extraordinary Opening; which this Cunning *For* so stranged at, because, as he thought, it was the Common Belief of People, was never the Belief of any one Man in the World, that was not in a Fit of *Distraction* as great as Possess'd him, or his Neighbour *Mugleton*.

Nor did ever any Man, in his right Wits, say, That being Bred at Oxford or Cambridge, was enough to make a Man fit to be a Minister of Christ? Then cou'd no Bishop refuse to Ordain any Man that was Bred at Oxford or Cambridge. It is true, That Learning is a Great, and (without *Miraculous* Endowments, such as were given to the Prophets and Apostles) a Necessary Qualification to fit a Man to be a Minister of Christ, so as to be able to discharge his Office with Profit and Advantage to his Flock: And such Learning is generally to be had at Universities and Schools; and if this *Cobler* and his Brother *Botcher* had been Bred at Cambridge or Oxford, in all Probability, the Nation had been freed from both these *Mad men*. They had not been so *Mad*, so *sottishly Ignorant*, as to take

take the *Commonest Notions* in the World for such *Wonders*, such *Supernatural Revelations*; and to have Magnify'd themselves above all Man-kind, for what all Man-kind knew better then they did.

Fox had never Recorded it as such a wonderful opening, what he tells, p. 6. *At another time* (says he) *it was opened in me, That God who made the World, did not dwell in Temples made with Hands.* And this at the first (says he) seem'd a strange Word. **Mighty strange!** Fox, it seems, did not know before but that God Dwelt in a *Church*, as a Man does in a *House*, so as to be lock'd up, and to be no where else when He was there! This is a worthy Man to make a *Prophet* of! And these are *Notable Discoveries* that he has made! And such are all his *Discoveries*; all his *New Light*. Even this *Fundamental, Distinguishing Principle* of the *Quakers*, of *The Light within*, that is, as all the *Sober* of them do *Now* pretend to explain it, and say that Fox himself meant no more by it, than that we are not only to look to *Christ without us*, and, by a meer *Historical Faith*, to Believe that He *Died, Rose, &c.* for us; But that we must receive the *Influence* of His *Holy Spirit, within us*, in our *Hearts*; and that this is it which does *Enlighten* and *Sanctifie* us, &c.

And this no *Sober Christian* ever yet did deny. So that, if this be all they mean by it, Fox brought no *New Principle* into the World; no more than all the *Christian World* knew and believed. Only he was *Ignorant* of that: And
his

his own *Gross Ignorance* is all that he has Discover'd to us.

But he, being thus prepar'd, came at last to be fully Possess'd with the Spirit of *Enthusiasm*; and whatever Roving Imagination (which is strongest in *Mad-Men*) took place in his Head; He did Dictate it forth as the Immediate Command of God; And perhaps (for who knows the Length which *Enthusiastick Madnes*s may run!) Might come at last to Believe himself.

When the Lord (says he, p. 24.) sent me forth into the World, He forbid me, To put off my Hat to any — And I was required to Thee and Thou all Men and Women.

Such Hideous Stuff is all the rest of that Journal! And perhaps when *Muggleton* is dead, some of his Disciples, may, after this Example, give us a Legend of his Mission, Life, and Miracles: Which will be nothing behind this of his Colleague *For*: For he began in *Black Despair*, as the other; and both carry'd it on with the most Ignorant and Wild *Enthusiasm* that, it may be, was ever heard of.

II. There was a third Prophet, of the same Grass, who might have gain'd as many Profelytes, and been as Famous in his Generation, as either of these, but that he was hindred from Travelling, by the Temptation of a very Convenient and Proper Lodging provided for him in *Moor-fields*. His Education and Accomplishments were equal to the others; but he came to greater Preferment; He was by Profession a Porter, to which he was advanc'd in

Oliver's

Oliver's Court ; where having learn'd to *Cant* ; in the then *Mode*, he Commenc'd an *Enthusiast Preacher*, and (as *Fox*) never Recover'd to the Day of his Death. He cou'd quote *Scripture* as *Fast*, and to as little *Purpose*, as either *Fox* or *Muggleton* : Nor did he want his *Disciples*.

I was one Day making a Visit to him, with the rest of his Collegiates ; and upon a Grass-Plat before his Window, which was the End-Room of the Building next the *Postern*, I saw some Women, very busie with their *Bibles*, turning to the Quotations, as he *Preach'd* to them out of the Window ; and they did Sigh and Groan, and shew'd as strong Motions of Devotion, as cou'd be seen at any *Quaker-Meeting*. I thought indeed they had belong'd to the Family ; and told the Keeper, That he ought not to dispose of these so near one another, but shou'd separate that *Preacher* and his *Congregation*, because they fed one another's *Madness* : But he told me, that he had Charge of none but the *Preacher* ; and that there often came Persons to hear him Preach, and wou'd sit many Hours under his Window, with great Signs of Devotion.

This gave me the Curiosity to speak to one of these *Women*, a Grave, Sober-like *Matron* ; and I ask'd her what she cou'd profit by hearing that *Mad-man* ? She, with a *Compos'd Countenance*, and as Pitying my *Ignorance*, replied, That *Festus* thought *Paul* was *mad*. Which made me reflect, that there were several Sorts of *Madness* ; and what ill luck some *mad Folks* had to be clos'd up, whilst others went about the *Streets*.

This, and not *Prisons*, had been the proper *Lodgment* for *Fox* and *Muggleton* (wh. boasts too of his *Sufferings*) as well as *Oliver's Porter*.

III. But (if there cou'd be any *Diversion* in *Madness*) it wou'd make one *Merry*, to behold the *Civil War*, as there was constantly betwixt *Oliver's Porter*, and the other less *Mad-men*, who call'd him *Mad*, and he call'd them *Wicked* and *Prophane*, and Pronounc'd *Curses* against them *In the Name of the Lord*, for *Despiling* his *Gifts* and *Mission*; so do the *Quakers* and *Muggletonians* *Cattle* one another bitterly; and call one another *Serpents* and *Sorcerers*. I have heard a *Quaker* say, that *Muggleton* deserv'd all that he met with, that is, *New-Gate*, *Pillory*, and his *Books* burn'd; because, said the *Quaker*, he was a *Deceiver* of the *People*. And *Muggleton* says the same of them, and that *Fox* met better *Treatment* than he deserv'd. And the *Authority* of the one is as good as the other. And there we leave them.

IV. But this I must say, that *Muggleton* sticks truer even to *Fox's Principle* of *Enthusiasm*, than either *Fox* himself or his *Followers*.

For *Fox's Chief* and *Only Principle* was at first, to Direct Men to the *Inward Anointing*, and that *They* needed no *Man* to teach them; but as the *Anointing* teacheth them. Therefore that they should come off from all *Men's Teaching* unto *God's Teaching*: For that *God* was come to Teach His *People Himself*. But *Fox* wou'd not

See his *Journal*, p. 54. 31. and 57.

trust

trust to this; for he went about Teaching out-wardly, and has Erected an **Outward Church-Discipline** and Authority to over rule that Anom-
 i-
 ting, if it prove *Refractory*. And though they have rejected the *Sacraments* as **Outward** things; yet they keep up an **Outward Ministry** and *Preaching*; which are more Inconsistent with their Principle, of Reducing all to the *Inward*, and waiting for the *Lord*, in silence, with-
 in, &c.

But *Muggleton* has no **Outward** either *Sa-
 craments* or *Teaching*, nor any **Outward Wor-
 ship**, or *Assemblies*, for any thing Relating to *Religious Matters*; but leaves every Man Free to follow his own *Impulse*, and to an **Universal Liberty of Conscience**. If any Embrace his Prin-
 ciples, *Welcome*. If not, *Let them go*.

This is *true Liberty of Conscience*; and sticking to the **Inward Principle**.

With which the **Quaker-Preaching**, and *Church-Discipline*, is altogether inconsistent; E-
 ven as at first Taught by themselves.

V. However, *Muggleton* and *Fox* must be al-
 low'd to be Brethren (tho' not in equal Perfe-
 ction) because they both set up to Destroy the *Outward*, or whole *Body of Religion*; and Re-
 duce it all to a *Skeleton*, or a *Ghost*, upon Pre-
 tence of giving Preference to the *Spiritual* or *Inward Part of Religion* (which none denies) as if one shou'd Destroy the *Cask* to Preserve the *Wine*, upon Pretence that the *Cask* is no part of the *Wine*.

But these two *Mud-men*, **For** and **Muggle-**
ton, being totally Ignorant of this, thought
 themselves *Spiritual*, by running down all *Out-*
ward Forms; and both their *Inspirations* came
 from the same Author, *The Father of Lyes*, who,
 in that *Hurricane of Schism and Rebellion*, got
 an *Act of Parliament* for *Toleration and Liberty*
 of *Conscience* to sow his *Tares* at *Noon-Day*,
 with *Doors open*, and he made full use of
 his *Liberty*. He enter'd into the *Herd* of our
Swine, the *Beasts* of the *People*; and drove
 them over *Precipices* of *Enthusiasm*, to perish
 in the *Ocean* of *Heresie and Error*. Among
 these *Jannes and Jambres*, **For** and **Mug-**
gleton, were *Chiefs* of greatest Note. But
For has got more *Followers*; of late, some,
 though very *Few* of more *Sense and Learning*.
 Whose Labours have rendered their Cause
 much more deform'd; like a *Monkey* dress'd in
Man's Cloths, and set on *Horseback*; or, as a
Jewel hung in a *Swine's Snout*. The *Jargon* was
 something agreeable to the *Enthusiasm* of *Me-*
chanicks; both alike *Intelligible*! But to see it
 dress'd up in the *Guise* of *Learning*, and set off
 in *Mr. Penn's Elegant Stile* — 'Tis such a
Sight! And it has *undone* them, by *discover-*
ing them: For being now made to speak *Sense*,
 they are capable of being answer'd by *Reason*.

VI. There are several others of *Fox's* *Dis-*
ciples, whom I might justly bring in to this
 Comparison; and I have shewn more *Monstrous*
Delusions, and even *Diabolical Possessions* amongst
 the *Quakers*, than any they can instance amongst
 the *Muggletonians*; and which are much more
 dread-

dreadful than the *Enthusiastick Madness* of Oliver's Porter.

Yet while they are enrag'd against the others, they endeavour (all that is in their Power) to *Extenuate* and *Excuse* the far greater *Excesses* amongst themselves. And when any of them are found out, and detected so plainly to the Eyes of the World, that they are forc'd (seemingly at least) to disown them; yet they do it with more *Tenderness* and *Alleviation*, than they afford to any of those who separate from them, though upon the strongest *Conviction* of their *Consciences*, and the most Rational Grounds.

This is the Reason why the *Quakers* cou'd *Palliate* and *Excuse* James Milner, as above-told, for saying that he himself was *God* and *Christ*: but yet were all in a Flame against George Keith, for Preaching the *Insufficiency* of their *Light within* to *Salvation*, without the Person of the Man *Christ Jesus*, as *without us*. For this destroy'd all their *Foundations*, and the *Kingdom* of *Satan* which he had set up on high amongst them. And therefore he stirr'd up all the *Rage* and *Zeal* of his *Profelytes* against any who durst assault his *Asylum*, his very *Temple* and *Throne*.

James Milner was judg'd to have a *Pure Seed* in him, notwithstanding of his *Horrid Blasphemy* and *Lying Prophecies* before-told. For they were indeed the *Pure Seed* and *Doctrine* of the *Quakers*, tho' he blurted it *Unseasonably* and too Plainly.

But *G. Keith* for his most *Christian Doctrine*, of a *Christ without*, was Condemn'd by their late *Yearly Meeting*, in their *Bull of Excommunication*, as Acted by an *Unchristian Spirit*—And it is the *Sense and Judgment* of this *Meeting* (say they) That the said *George Keith* is gone from the *Blessed Unity* of the *Peaceful Spirit* of our *Lord Jesus Christ*, and hath thereby separated himself from the *Holy Fellowship* of the *Church of Christ*, &c.

This is as High as any *Pope* or *General Council* ever yet pretended. It is not only from the *Fellowship* of the *Quakers* in *England*, or *Pensilvania*, but of the *whole Church of Christ*. Of which the *Yearly Meeting* of the *Quakers* in *London*, think themselves the sufficient *Representatives*, and capable to *Determine*, and *Conclude* them by their *Votes*.

But there is one thing come in my way, which I ask the *Reader's Patience* to set down, It is told before, p. 68. how *Mr. Penn* at *Ratcliff-Meeting*, the 17th of *Feb. 1694*. Pronounc'd *G. Keith* an *Apostate* In the Name of the *LORD*. This was before *G. Keith's* Condemnation in the *Yearly Meeting* 16th of *May, 1695*. This *Apostacy* of *G. Keith's* was by the *New Doctrine* of a *Christ without*, he had Preach'd in *Pensilvania*, which occasion'd the *Tryals* and *Debates* there, I have mention'd. And upon the noise which these *Proceedings* made here in *England*, amongst the *Quakers*, *Mr. Penn* (the *Proprietor* of *Pensilvania*) wrote to one *Robert Turner*, a *Quaker*, *Justice of Peace* in

Philadelphia, where the greatest Contest was, about G. Keith's New Doctrine, in which Letter werethese Words: *I am sorry any shou'd Quarrel Honest and Learned George Keith: My Love to him. Let him live in his Principles. If I come there, that Controversie, with the rest, shall soon vanish; and he shall want no Encouragement from me; for I love his Spirit; and Honour his Gifts, and his Peculiar Learning, especially Tongues and Mathematicks, his Platonick Studies too: All being sanctify'd to the Truth's Service, which is worthy to have the Prebeminence.* Thus Mr. Penn. And that which I wou'd know from him, is, Whether George Keith has since vary'd from that Doctrine which he *Then Preach'd in Pensilvania?* I do not hear it is so much as alledged that he has, in the least Tittle, vary'd since that time. And if so, here will be a sad account of that *Infallible Discerning Spirit* which the Quakers do appropriate to themselves to Judge Persons and Things, Powers, Magistrates, Kingdoms, and Churches. And may it not, upon this occasion, be said to Mr. Penn, in the Words of G. Fox (Gr. Myst. p. 96.) *Thou not being Infallible, thou art not in the Spirit, and so art not a Minister.* For when he wrote the above Letter, he judg'd G. Keith to have a *Right Spirit*, and desir'd to let him live in his Principles: And yet, for the very same Principles, he has since judg'd him an *Apostate*, over the Head of Him. I love his Spirit, says Mr. Penn. It is An *Unchristian Spirit*, says

See before,
Sect. VI. p. 33.

the Yearly Meeting, whereof Mr. Penn was a Principal Member. The Tendency of Divers of his late Writings (says the Yearly Meeting, in their aforesaid Bull of Excommunication against George Keith) hath been to **Expose the Truth**: Did not Mr. Penn then guess very ill, when he gave it under his Hand (as above-said) that *All G. Keith's Studies were sanctify'd to the Truth's Service*? These Writings which the Meeting meant, were what G. Keith had Printed in *Pennsylvania*, in Defence of those Principles, which Mr. Penn then approv'd, at least so far as to give them *Toleration*, and to let G. Keith live peaceably in them. For George Keith had not, before that *Excommunication*, Printed any thing against the *Quakers*, after his return into *England* from *Pennsylvania*.

VII. Now since they so plainly Contradict themselves, and one another, and have thus palpably expos'd their vain Pretence to a *Spirit of Discerning*; which whosoever wants, even to the length of knowing Men's Hearts (which is the Peculiar of G O D alone) and to *Distinguish an Holy Man from an Un-Holy Man*, without speaking ever a Word, and to give an *Infallible Character of any Man's Estate*, and how they stand before God, cannot (according to G. Fox) be a true Minister of Christ (as before is shewn, Sect. VI. N. II. p. 33, 34.) wou'd it not now be proper to exhort these Men to Repent?

But must tell them, that they must first Cease to be *Quakers*: For they who pretend to *Infallibility* can never Repent, or Acknowledge

a Fault. Therefore the *Quakers* do not ask *Pardon* for *Sin*, because they pretend that they have no *Sin*. If any one can give Evidence, that ever he heard, at any *Quaker-Meeting*, *Remission of Sins* Pray'd for, he is desir'd, for the Vindication of the Truth, to declare it.

God has Promis'd to Give to those who Ask; but those who will not Ask, have no Title to any Promise in the Gospel. Their Condition is the most Desperate of any of Mankind. The Lord help them, And hear our Prayers for them; since they will not Pray for themselves. Had ever the Devil any Poor Creatures at such a Lock before ! To barr up their way, by a Proud and Blind Conceit of Perfection, from Seeking, or so much as *Wishing* to Return from their *Sin* !

And the same Principle must keep them from making any *Restitution* to *Man* : Because a *Wrong* to *Man*, is a *Sin* against *God* ; and therefore, if they cannot *Sin* against *God*, they cannot do any *Wrong* to *Man* ; and, on the contrary, if it can be prov'd, that they have done any *Wrong* to *Man*, it follows certainly, that they can *Sin* against *God*. Therefore, they must put it to that Issue, whether any *Quaker* ever *Wrong'd* any other *Man* ; and to let their *Infallibility* stand and fall with this. They must do this, they cannot refuse it, as being a necessary Consequence of their Principles. And yet they will not do it ; they cannot do it : Because there are many and undeniable Instances which can be produc'd to the

the contrary; and if the *Friends* desire any, for Satisfaction, they shall have sufficient: But, for the present, I do here demand *Reparation*, in the behalf of the *Church of England*, for all the Vile and Scandalous *Epithets*, which the *Quakers* have bestow'd upon Her (some of which I have Repeated) and indeed upon the whole *Catholic Church*; and upon all the *Christian Kings* that ever were in the World, making them all *Apostates* and *Anti-Christ's* (as above is Quoted out of *G. Fox's several Papers*, &c. 219, 220.) and likewise in behalf of all the *Particular Persons* whom they have traduc'd, with such *Odious* and *Hell-fetch'd* Names before-mention'd, *Sec.* XVII.

But particularly, in behalf of one whom they have most scandalously Robb'd; the Person wrong'd, is Mr. *Selden*, and the Thief is *Francis Howgil*, in whose Works there is a Discourse against *Tytbes*, that is *Stol'n*, most apparently, in whole Paragraphs *Verbatim*, out of Mr. *Selden's History of Tytbes*; which I have compar'd. It was shew'd to me as a *Learned Piece* of a *Quaker*; but I soon found the Deceit, and think it incumbent upon me to Detect it. This will let the World see, that the *Quakers* Rail-
ing against *Learning*, was only because they themselves had none of it: But when they thought that they cou'd make any Advantage by it, they wou'd venture even to steal it from others.

I wou'd now desire the *Friends* to tell me, whether *Selden* was not *Inspir'd* as much, or rather more than *Howgil*, since *Howgil* only stole

stole from him? And whether this *Plagiarist* has not mightily expos'd the *Friends* assurance of their own *Infallibility*; since they durst not trust to their *Light within*, but come for help to those, whom they had *viliify'd*, and run down as very *Anti-Christis* and *Devils*, and the *Seed of the Serpent*? Let no Man have the Name of a Minister (says G. Fox, in his *Several Papers* before Quoted, p. 33.) that is made at Schools and Colleges, by the Tongues the Natural.

But, it seems, their *Ministers* may borrow Tongues from those that are bred at Schools and Colleges, as the *Israelites* did *Jewels* from the *Egyptians*.

But the *Israelites* did not steal the *Egyptians Jewels*: They had their good leave before they took them.

But, alas! They stole their *Gods* too. These *Quakers* (whether they know it or not) have stol'n and improv'd the Ancient most *Anti-Christian Heresies*, as I have shewn above, p. 145.

VIII. They have rather outdone them, even *Diotrephes* himself, in loving the *Pre-eminence*, and that above the very *Apostles*.

They really thought themselves to have a Dispensation beyond the *Prophets* or *Apostles*; whom they call'd *Low and Carnal in their Day* (see before, p. 26.) I can name those that now stand high among them, who being press'd with a Text out of one of *St. Paul's* Epistles (not twenty Years ago) did, before many Witnesses, of the Principal *Quakers*,
not

not stick to say, *That Paul was Dark and Ignorant, like—(him whom they oppos'd) and that they* *was beyond him.*

The occasion of this (if the *Friends* pretend not to remember it) was a solemn *Meeting*, or *Council*, which was call'd of some of their *Principal Preachers* in *London*, about the Year 1678. upon an *Accusation* preferr'd by some of them against one of their Number, for these *Three Heretical Doctrines*, as they Esteem'd them: 1. *That the Body of Christ arose out of the Grave.* 2. *That Christ is to be Pray'd to.* 3. *That we must come to the Father through Christ.*

There were various *Opinions* in that *Learned Council*, concerning all of these; they being such *Deep and Abstruse Points* in *Divinity*! But none of the *Heretical* side were *Disown'd* by the other, or caus'd to sign *Instruments of Condemnation* against themselves, as in other Cases is usual with them.

Upon the second Point, that Text, *1 Cor. i. 2.* being urg'd as a Proof for the *Invocation of Christ*, the above-Answer was return'd, *That Paul was Blind and Ignorant*, and that they *saw beyond him.* And they stood upon it, that no *English Quaker* was ever heard *Pray to Christ.*

If the *Friends* think it more for their Service, that *Name, Time, and Place* be set down; it shall be done, whenever I can say, that it is upon their Request; because I wou'd be *Civil*. In the mean time, I can tell them, that about the Year 1652. *John Parrot*, one of their Chief
Prea-

Preachers, being question'd for some Expression he had us'd, he justify'd himself, by shewing the like in the Prophet *Hosea*; to which *George Fox* answer'd, That the Prophets were not come to the **Son**. This was a common Saying with him. And at another time, one pressing *John Bolton* with the Authority of *Abraham*, he said, *Abraham* was before *John*; and that the least in the Kingdom (i. e. of the **Quakers**) was greater than He. But of this enough before: And it is now time to come to a Conclusion;

IX. Having first given this Advertisement to the Reader, that I have not to some few Matters of fact set down my Vouchers: And sometimes set down but the two first Letters of their Names, which is but seldom; and then only when they were not willing (unless upon necessity to clear the Truth, which they will not refuse) to have their Names expos'd to the Fury of the *Quaker-Spirit*; which throws so much Dirt upon any who dare oppose them, that no Man, though never so Innocent, wou'd desire to be so Bespatter'd; which is the Reason given by the Ingenious Author of *The Third Part of the Quakers Quibbles*, Printed 1675 why he did not let himself be known. And may be one Reason why they have not yet attempted any Answer to that Book alone (I think I may say) of all that have been wrote against them: Being depriv'd of their belov'd Topick, which they use instead of Argument, to Vilifie and Discredit all that is in their

their Power, the Good Name of any who write^s against them.

Let the Reader take this for one Reason (if he please) tho' I say not that it is the only one, why the Author of this small Treatise has not troubled the World with his Name.

For he desires no stress to be laid upon *who* says, but upon *what is said*. Besides, he thought it needless to tell his Name to these Gentlemen with whom he has to do; because, as before Quoted, p. 33. George Fox says, That *they* (the Quakers) *have an Infallible Judgment to judge Persons and Things*.

Which yet has not discover'd to them the Author of *The Quakers Quibbles*: And *this Author* may perhaps escape as well; tho' his Concern is not great, if it prove otherwise.

The CONCLUSION.

I Will make no Excuse for the length of this Discourse, because that wou'd make it longer. But I think it necessary to give the *Quakers* this Satisfaction (if they will take it as such) and to assure the Reader, that there is no mixture of any Personal Prejudice in this Undertaking: For I do freely own, that I have a real Kindness and good Wishes for every one of the *Quakers* that I have hitherto been acquainted with; and I never receiv'd any sort of Disobligation from any of them, in my whole Life. And that it was, in a great measure, for their sakes, that I engag'd my self in this Controversie; out of an earnest Desire to open the Eyes, at least of some of them, to see those Horrible Delusions, wherein they are led. And, in the next place, to hinder the Encrease of such Pernicious Doctrines, and prevent others from falling into their Snares.

But because it wou'd be too great Hopes to expect the Conversion of all of them at once (I wish I may be mistaken) and that I am told it is their Custom to Answer all Books which are Printed against them;

I do, before-hand, give a necessary Caution to whomsoever shall be appointed to this Task, That they shou'd not, after their usual Fashion, carp at some *Word*, or *Expression*, and neglect the whole Substance of the Matter against them, or give one general Evalive Answer to the whole; as they have done to the *Seven Queres*, bearing Date the 15th of *May*, and Presented to their late Yearly Meeting the 17th of the same *May*, 1695. (the same Day that they Excommunicated *George Keith*.) whereby the better to Conceal their *Jamms* Answers, which *All* carry two *Faces*, looking two direct contrary ways. For being Caution'd in the Introduction to the said *Queres*, in as plain Terms, I think, as Words can bear, of their manner of double *Answers*; particularly as to the Nature of *Christ*, how that they can subscribe the whole *Creed* (as above-told,) and yet not mean one Word of it of a *Personal Christ*, existing now in *Heaven*, in his own true *Human Nature*, without all other Men: Or that he is now any otherwise a *Man*, than as existing in His Saints: But that they mean all they say of their own *Light within*, which they call a *Spiritual Christ*, and shedding *Spiritual Blood*, &c. *within* them. And being thus Caution'd, and Desir'd to clear themselves from this Imputation (if it was one) by giving a plain *Yea* or *Nay* to the said *Seven Queres*, of which the 1st *Quer.* was, *Do you believe in a Christ without you, now in Heaven?* And *Quer. 6.* *Is Christ now, at this Day, and for ever to come Truly and Really a Man,*
in

is *True and Proper Human Nature, without all other Men?* These are plain and short *Queres*; and yet they say, in their Answer, That they cannot give their *Yea* or *Nay* to each *Query* as desir'd, because they were not *Plain and Direct Queres*. And therefore, put them all off together, with one *General Answer*; wherein they proceed in the same manner against which they were Caution'd, and which they were told was laid to their Charge, as a *Trick and Deceit* of theirs to Hide and Cover their *Monstrous Heresies*; but, notwithstanding of all this Provocation, they still use it; they must use it, for they have no other way left to blind the Eyes of the World, and to preserve the least pretence to the Name of *Christian*. Accordingly, in their said Answer, they tell of *Christ, born of the Virgin Mary, who suffered under Pontius Pilate, &c.* but they keep off the whole stress of the *Queres*, viz. Whether they believe in such a *Christ*, as **without them?** And that he is *now, at this day, a Man, without all other Men*, No, not a word of this, this pinches too close. And I think this a full *Confession* of their *Heresie*; while they will not, by any means, be brought in plain Terms to disown it. And then give such a *Senseless*, and apparently *False* Excuse for it; as that the *Queres* were not so *Plain*, and *Direct*, as that they cou'd Answer to them *Particularly*: And refer, in general, to their Books already Printed.

Out of some of which, *George Keith* has Collected their *True and Genuine* Answers, to each of the said *Queres*: And they are Printed.

together with the *Quæres* and their *Answer*, by *Walter Kettily*, at the *Bishop's Head* in *St. Paul's Church Yard*, 1695. under this Title, *Gross Error and Hypocrisie Detected*, &c. to which I refer the Reader.

And, I may, perhaps, present him with a further Examination of the above-said *Quaker-Answer* to the *Seven Quæres*, of their waving to *Answer*, as to the *Satisfaction* of *Christ*; wherein they dare not deny themselves to be direct *Socinians*; and of some other Material Points, which I will not insist upon, in this, that has already swell'd so much beyond its first-intended bounds.

Only I do now give this Caution to those *Quakers* who shall be ordain'd to Answer this Book (if they so think fit) that they serve it not as they have done the *Quæres* before-told; but that they wou'd Reply distinctly to each *Section* by it self: And not Answer a Book, as *Rats* do, by nibbling at some Corners of the Leaves; stealing through it like *Moths*, to no other purpose than to deface some *Words* at a venture, without any need so much as to open the Book, or examine into the *Sense* and *Meaning* of it.

Otherwise, let them pass it, in *Silence*, and that shall be taken for a full *Confession* of the *Charge*.

But if they will Answer, I desire that they wou'd (for Brevity, and to give us a taste of their Spirit) begin with a plain *Yea* or *Nay* to the *Two* of the *Seven Quæres*, which are above inserted, viz. the *First* and the *Sixth*. These
are

are not so *Long*, nor so *Intricate*, as not to admit of a Plain *Yea* or *Nay*, in Answer to them: But if the *Quakers* refuse this, or shall ever again, after all this *Caution*, give only a *General* and *Evasive* Answer: Then I shall Conclude, and I believe all the *Readers* with me, That nothing fair is intended by them, or to be expected in their Answers to all the rest of this Book: And that they are not one in the Faith.

24th of *February*, 1695.

Being St. *Matthias's* Day, who was Chosen in the Place of the Traytor *Judas*: And the *Collest* Prays for True and Faithful *Pastors* to the Church, and to preserve Her from *False Apostles* and *Teachers*. Amen.

ADVERTISEMENT.

PAGE 79, I have set down a Quotation out of Mr. Penn's *Address to Protestants*, which I took out of another Print, not having the *Address* by me to Consult. But because I love not to take Quotations upon trust, I procur'd the Book (tho' after that Sheet was Printed off) and found indeed the Words exactly as Quoted: But (to do Mr. Penn right) they were not set down as his Opinion; but rather as one of the Grounds of *Persecution*, which he finds fault with. Yet the use for which I brought that Quotation, will suffer nothing for the loss of it: For it was added but by the bye, in aid of a larger and more full Quotation, against *Liberty of Conscience*, which I have faithfully Transcrib'd out of Mr. Penn's *Brief Examination and State of Liberty Spiritual*. For his *Address to Protestants*, upon the (then) *Present Conjunction*, An. 1679. when the *Quakers* needed a *Toleration*, run so High for *Liberty of Conscience*, and against *Persecution*, that the *Seperate-Quakers* took advantage of it against George Fox, and the rest of the *High Church Quakers*, who had *Excommunicated* them, for not submitting to their *Authority* and *Injunction*. And this gave no small Offence to the *Foxonian-Quakers*, who, for this Reason, were not pleas'd with Mr. Penn's *Address*. Therefore, to mollifie them; and to keep up the full *Authority of Their Church*, tho'

tho' he wou'd throw down *Ours*, he wrote his *Examination and State of Liberty Spiritual*, An. 1681. which is (in effect) an *Answer* to his *Address*, and totally overthrows it; and all Pretence to *Liberty of Conscience*, which he calls *A Loose Plea*, even in the *smallest Matters*, as you will see in the Quotation which I have set down, p. 77 and 78. And therefore that Quotation out of his *Address*, which I have mention'd, p. 79. viz. That *Holy Living* is become no *Test* among us, unless against the *Liver*; The *Tree* was once known by its *Fruits*, 'tis not so now; the better *Liver*, the more *Dangerous*, if not a *Conformist*. I say this, tho' design'd by him against the *Church of England*, for not giving *Toleration* to the *Quaker-Heresies*, because of their *Innocent Lives*, as they pretended, lies still against Mr. Penn, and the other *Foxonian Quakers*; for their *Severity*, (as far as their *Power* reached) against the *Separate Quakers*, as *Story, Wilkinson, &c.* who differ'd from them in much *smaller Matters* than the *Quakers* do from Us. And the *Lives* of these *Separatists* were as unexceptionable as any of the *Quakers*: Yet this was no *Plea* for Favour from the *Church-Quakers*, *Holy Living* was no *Test* with them, &c. as Mr. Penn has said, and it is left to him to Answer. And tho' the use I made of it was in Relation to the *Separate Quakers* (as you will see in the Place) and that it is still, as quoted for a full Proof in that Point; And therefore I needed not have made any Excuse for it; Yet, because Mr. Penn, in the Place quoted, did

not speak it with Relation to the *Separate Quakers*, but to the *Church of England*, I thought it was fair to tell so much in this *Advertisement*. And I have been so careful in my *Quotations*, that though disproving of them was the only effectual Answer cou'd have been given to *The Snake*; yet *G. Whitehead*, in all his *Venomous Antidote against The Snake*, has not found one to be *False*: But generally slides from them, without taking any notice of them; because he well knew they cou'd neither be *Disprov'd* or *Answered*. And all the *Quaker-Books* (especially of so great a Rabbi, as *G. Whitehead*) being *Approved* by their *Second-Days-Meeting* of their *Preachers* and *Elders*, we must take it for granted, that this is the *Opinion* of them All. And therefore that we have All their *Suffrages* to the *Truth* of the *Quotations* in *The Snake*: which is the very *Jugulum Causa*, and inferrs all the rest.

A

SUPPLEMENT,

Upon occasion of George Whitehead's Answer to The Snake in the Grass, lately Published.

Since this *Second Edition* of *The Snake in the Grass* began to be Printed, there has come out an *Answer* to it, by *George Whitehead*; with which I am very well pleas'd, because it *Confirms* all the *Matters of Fact* there Related, to every Purpose and Intent for which they were produc'd: And he has not detected one *False Quotation* of all that I have brought out of their Books. And to have detected such, was the only proper *Answer* that cou'd have been given. Therefore the Reader may now securely depend upon the *Quotation* have produc'd; which is, in effect, the whole Cause.

If you will ask me, of what then does *George Whitehead's Answer* consist? Why, of bitter *Railing* and *Threatning*, if I shou'd write any more against them: Of very *Poor* and *Guilty Excuses* for some things that are Objected a-

gainst them : And a total *Silence* or *Forgetfulness* of the most *Material* Points wherein they were *Accus'd* : Of calling this a severe *Persecution* against them : Of *Pleading Not Guilty* to the *Charge*, without *Disproving* any part of the *Evidence*.

In short, it was intended purely to have it to say, That there was an *Answer* to such a *Book* : And that is enough with the *Quakers* ; who are not permitted to read the *Books* that are written against them ; and receive as *Gospel*, whatever their *Rabbies* Dictate. And as for others, I suppose the *Courage* of the *Quakers* is somewhat abated, to hope for more *Profelytes*, so that if they can but secure the *Conquests* they have already Made, they will be content not to extend their *Empire* : At least, for the present, not till they see another fit occasion.

When I shall have leisure to consider this *Answer* of the *Quaker* *αποτὸ ποδα*, which, for their Good, I do intend ; I hope, by it, to put an end to my Pains, in this Controversie : And, to make it fully appear to all the World, and to all of Themselves, who will not shut their Eyes, that they have not been falsely *Charged* by me : That the *Vile Heresies* objected, have been Taught among them : And that the *Defences* and *Excuses* which some of them do make for this, renders them three-fold more Culpable ; by shewing, that they Apprehend these *Errors*, which they seem to Disclaim, and yet will not *Condemn* them, nor those who *broach'd* and *spread* them abroad,

broad, but still stick by them, maintain and defend them, as *True* and *Infallible Guides*; and, as such, Recommend them to the vast Multitudes of their Deluded Followers: whereby these destructive *Errors* are kept alive, and still propagated amongst them.

And since I find, that there is no doing of them Good, but against their Wills; I will run the *Hazard* of what they *Threaten* me with, and venture their *Displeasure*, rather than fail in my *Christian Duty* towards them, to contribute my Pains to open their Eyes, and save them from *Destruction* both of *Soul* and *Body*. And I trust in *God*, that He will *Protect* me from their *Rage*, while I have no other Design (which I can sincerely say before Him) than their *Good* and *Salvation*.

But because the Reader may not take my Account of this *Answer* of *George Whitehead's* wholly upon Trust, before my *Reply* shall come out, I will here give him a *Specimen* of the Truth of what I say.

I. *First* then, he wholly passes by what one wou'd think a *Material* Objection against them, of the manifest *Possessions* of many of them, and some of their chief *Preachers*, by the *Devil*, which was in the beginning of the *Preface*: But he says nothing to this, nor reckons it as any of the *Mistakes*, *Abuses*, or *Calumnies* in *The Snake*; for having made a *Catalogue* of these (as he endeavours to prove them) he begins at *Page 93* of the *Preface*, and so goes on, whereby we may reasonably suppose that he found none such in what went before.

But

But now, as to those *Mistakes* which he pretends to find ; How does he prove them to be such ? Why, by *Boldly* and *Confidently* Averring that they are such, without so much as taking the least notice, or pretending to Answer any of the *Proofs* which are brought. For Example,

II. To all that is Objected before in Sect. XVIII. of the *Quakers* manifold *Treasons* against the *King*: Of their taking *Arms*, and *Fighting* against Him, for *Oliver* and the *Rump*; their *Applauding* and *Rejoycing* in the *Murder* of *King Charles I.* And their *Blasphemous* Denouncing of *Curses*, and sending forth *Lying Prophecies*, in the *Name*, as they pretended, by the special *Commission* of *The Lord God*, against the *King*, and all who Adher'd to Him. And of their vigorous opposing the *Restoration* of *King Charles II.* to the very last; all which is prov'd from the *Writings* of their first Apostle *G. Fox*, of *Hongil*, and *Bishop*, and others of their Principal Pillars ; their *Books* and *Pages* quoted, and faithfully recited: To all this, it is Answer'd by *George Whitehead*, in a very few Words, p. 24. of his *Antidote against the Venome of the Snake in the Grass* (so he stiles his *Answer*) where he never so much as Names one of these *Proofs* out of their Books, denies none of them (for indeed he cou'd not) only says, *We need but Answer these with Negation and Detestation*, as being most foul *Raileries*, proceeding from a *Spirit of Persecution* and deadly *Malice*, which the *Righteous Lord* will *Rebuke*. (They cannot refrain their

their Trade in *Blasphemous* and *Cursed Prophecies*!) yet he pretends not to disprove one single *Quotation* or *Authority*, which is there produc'd against them.

But he adds (like a *Prince*!) *has he* (i. e. the *Author* of *The Snake*) not heard of some of the *Clergy*, who have lately *Absolved Persons* *Condemned of High Treason*? There's a high touch! who hereafter dare question the *Loyalty* of *G. Whitehead*, or the *Quakers*? *Probatum est*! But he goes on. His quoting *Bugg's Authority* for the *Black Charges*, p. 199. shews his *Partial Credulity*, in not taking notice of our *Answers* to him. Now, Reader, when you turn to the Place, you will find that no *Authority* of *Bugg's* is quoted at all for the *Charges* before-mentioned. The *Charges* against them, in *Bugg's Impeachment* which is there mentioned, is upon the Subject of *Tythes*; wherein he likewise takes occasion to shew their *Barbarous Treatment* of the *Clergy*, and also of the *Government* which supports them. *Damning* them All together, to *Hell*, in the most *outrageous Terms* that *Furies* cou'd Invent. And he quotes their *Books* and *Pages*, some of which *Quotations* I set down, p. 189, &c. of the *Preface*; and refer to them again, p. 199. which *G. Whitehead* here quotes. And how do I refer to them? I desire the *Quakers* to *Convict Bugg* of *False-Quotation* in these *Barbarous Passages*, which he has produc'd out of *Their Books*. Is this *Referring* to *His Authority*; or not rather *Appealing* to their own *Books*? Well. But I have not taken notice of their *Answers* to *Bugg*.

Bugg. Indeed (*George!*) if thou wou'dst not be Angry, this was a little too Imposing upon thy *Reader*. For the Joint *Answers* of the *Quakers*, to that *Impeachment* of *Francis Bugg*, is not only Casually mention'd, but particularly insisted upon, and made the Subject of a distinct *Section*. It is *Se^{ct}. XI.* of the *Preface*, begins at p. 121. and continues to p. 171. and bears this *Title* in *The Contents*. *The Quaker's Answer to Francis Bugg's Impeachment, upon this Head (i. e. of Tythes) consider'd.* Now (*George!*) any who had not read *The Snake*; and wou'd take thy word, wou'd believe, that I had taken no notice at all of the *Quaker's Answer to Bugg's Impeachment*. And then whether thou hast not herein endeavour'd to *Deceive* thy *Reader*; and cover the *Errors* of the *Quakers*, I leave to thy own *Conscience*, and all the World to judge. Thou say'st (*ibid.*) That I have not taken notice also of *your Answer to John Pennyman, on the like Passages, Entitled, Christ's Lambs Defended, &c.* why should I? What is that to our present *Business*? You are not now *Answering John Pennyman*. I have brought several *Authorities* of the *Quaker's Treasons, &c.* which are not in *John Pennyman's Book*, (*The Quaker's Unmask'd*) to which thy *Christ's Lambs* was intended for an *Answer*. Particularly I have set down large *Quotations* out of *George Bishop* his Works, whom *Mr. Pennyman* does not mention. Why did'st not thou *Answer* to these? Either deny the *Books*, or the *Quotations*, disown the *Author*, or put some tolerable

nable Meaning upon his *Loud Blasphemies* and *Bloody Treasons*? No! They are too Broad to be *Excus'd* or *Palliated*. And therefore are slid off in this most *sincere* manner, by Referring to a Book which has not one word of them.

For, to tell Thee the Truth (*George!*) I have undergone the *Pennance* of reading over thy *Tedious Answer* to *John Pennymen*, even thy *Christ's Lambs*; and there is not one word in it, from Top to Bottom, one Tittle to the purpose: But such *Shuffling* and *Cutting* as in thy present Answer to the *Snake*. Only thus much it serves for, that you may have it to say, There is an *Answer* to such a *Book*: And if any thing of that sort be ever afterwards Objected against you, then to cry out, this is *Answer'd* already. Thus you now Referr to your *Christ's Lambs*: And if any hereafter shou'd Object against you, any of those things which are Objected in the *Snake*, tho' without Quoting of *The Snake*, or, perhaps, without ever having seen it; then wou'd you Refer to this thy new *Antidote*, and say, That has been Objected in *The Snake*, and Answer'd in *The Antidote*; tho', may be, not one word of it in the *Antidote*, or shuffl'd off as *Thou* dost (in the same p. 24.) *G. Fox*, and *Edw. Burrough*, their *Traitorous Betting of Oliver and the Rump*, of which very many *Proofs* are brought in *The Snake*, from their own *Words* and *Writings*; without naming one of which or offering to disprove the least of them, every word of thy Reply is in these words,

words, *This is very Harsh, and Deny'd.* And thou hast not one Syllable more in Answer to it. Yet, if that were again Objected, O, wou'd the *Quakers* say, That has been Answer'd already ! From the 'bovesaid Full and Ingenious Answer, G. Whitehead turns to Retort upon the Clergy. He (i. e. the Author of *The Snake*) forgets (says he) how the then Clergy Abetted Oliver, and high Applauded him, and his Son Richard, as their Moses and Joshua; and shews as little Regard to The Act of Indemnity in these Recriminations, if they were true. Thus he ends, and I have not omitted one Word of his Answer to this Charge, which concludes with p. 24. As for the then Clergy (as he calls them) let the *Quakers* and them Reckon about their equal Treasons and Rebellion. The Clergy of the Church of England are not herein concern'd : They then suffer'd for their King, and with Him. But what means George by bringing me under the Lash of *The Act of Indemnity* ! What *Quaker*, or *Quakerly-Affected Council* drew up this Answer for him? The King has Pardon'd the Lives of these Rebels ; but has He Granted them a Charter therefore to Lye, and to tell the World, That they were always Loyal and True, nay, and Infallibly so? Cannot they Fare well, but they must cry Roast-Meat ! But if past Faults must not now be so much as remembred ; was it not as great as an Incroachment upon *The Act of Indemnity*, for the *Quakers* to upbraid the other Dissenters, the *Presbyterians*, *Independants*, &c. with their Treasons and Rebellions ; and to Ring

Loud

Lord Peals upon that Text against them, which they did ; and upon which occasion Mr. Pennyman wrote his *Quaker's Unmask'd*, being a Collection of their Treasons, and Abetting of all the several sorts of Usurpations in their time ; and sent it privately to the Quakers, several Years before it was made Publick, to prevent their Railing against the Presbyterians, for their Seditions, Treasons, and Fighting-Principles, the Quakers being as Guilty in all these themselves. But this cou'd not hinder them from continuing to Print still on, in the same strain, against the Presbyterians ; and therefore Mr. Pennyman at last Published his *Quaker's Unmask'd*, to shew how little Reason the Pot had to call the Pan Black—— was it no Offence then against the Act of Indemnity, for the Quakers to upbraid the Presbyterians, &c. with their former Disloyalties : And must it be now an Offence to tell the Quakers, that they were as deep in the Mud, as the others in the Mire? But enough of this.

I will give one Instance more of the Nature of this Answer of G. Whitehead's, coming to that part of the Charge against the Quakers, where they pretend to an Equality with God, &c. he says, p. 88. *Where did ever the Quakers so Advance themselves, to be one Person, Substance, Soul with God, and Equal even to God? We positively deny the Charge—— and give this Person leave to secure such Persons in Bedlam, if he can find any among us, that he can plainly prove to hold the same thing as he Charges.*

Now

Now whether this be not *Plainly* prov'd before in *Sett.* II. and III. I referr to any that have Eyes to read. And *G. Whitehead*, in this his *Answer*, does not deny one of the *Quotations*, or so much as *Name* one of them, much less *Disprove* them. So that I leave it to the Judgment of the Reader, whether I have not now fairly *G. Whitehead's* Warrant to send *G. Fox* to *Bedlam* ! He has Guess'd right for once ! And whether he ought to accompany him, if he will still stick by him !

III But from hence it does appear, That this *Second Edition* of *The Snake*, will prove a Full *Reply* to this *Answer* of *G. Whitehead's*. For what *Reply* cou'd I give to the *Answer* of this Particular (for Example) or those before-mentioned; but to set down the *Proofs* which I before produc'd, where *G. Fox*, &c. do positively *Affert* all these things ? And this being *G. Whitehead's* Method, thro' all his *Answer*, the *Reply* to each Particular, must prove a *Re-printing* of All these *Proofs* in *The Snake*, which *G. Whitehead* has omitted ; and that is, almost of the *whole Book*. And any who will take the Pains to compare *The Snake* with this *Answer*, will, I am confident, think that this is a sufficient *Reply*.

But because the *Quakers* shall not complain of being thus put off, I do intend to make a Particular *Reply*, and to follow *G. Whitehead* through every single *Point* that he Touches : For this end especially, That this being the *Last Cast* of the *Quakers*, and all the *Defence* they

they have to make, I may so plainly Detect it, as to leave them without *Excuse*; and, by the *Blessing* of God, to convince All of them, except those who are resolv'd not to be Persuaded, tho' they were Persuaded. And these I must leave to the *Mercy* of God, and *Miracles* to Cure. But hope to *Disarm* them so, that they may not be able to Hurt others.

IV. *George Whitehead*, in this same little *Answer*, pretends to have Answer'd likewise *Satan Disrob'd*. Yes! And *The discourse of Baptism* too, upon which he bestows not two Leaves, wherein he does not attempt to Answer so much as one single *Objection*, or, to remove one Stone of that *Foundation*, upon which the *Outward* or *Water-Baptism* is built: But, because he might find something to say, he falls upon an *Advertisement* of two other *Discourses* which are there Promised, but not yet Published; and says, That the *Author* shou'd have held his Hand, until he had seen an *Answer to his Snake in the Grass*; which, in the very first *Page* of his Book, he tells, that the *Quakers* did not intend to Answer. But afterwards were brought to it, to satisfy the Importunity of others, that is, about a *Year* and a *Half* after *The Snake* was Publish'd. But the *Author* shou'd have stay'd and waited on! What had he else to do.

V. Let me here desire the Reader to look over the *Conclusion* of this *Discourse* (which, in the *First Edition*, is the *End* of the *Preface*) and see what *Caution* is there given to Guard against the *Fallacious* Methods of the *Quakers* Way of *Answering Books*. And when he sees this *Answer* of G. *Whitehead's*, he will find, That it was not in his Power to avoid falling into every *Snare*, against which I gave him warning. Especially having told him, and all of them before, that it was not in their *Power* to avoid it : Because their *Cause* wou'd not afford it ; not being able to bear a *Fair* and *Clear Answer*. And provok'd them to shew the contrary, if they cou'd, in their Answer to *The Snake* ; And to let the World judge of their *Cause* by it. I desir'd them to *Answer* to each *Section* by it self ; and not one *General* and *Evasive Answer*. That they wou'd not, like *Rats*, nibble at some *Leaves*, carp at an *Expression*, and so slip over the most *Material* Points, and the *Proofs* which were brought against them. Yet this they have done most exactly ; not meddling with the *Proofs*, as if none such had been produc'd ; and sliding by twenty or thirty *Pages* together, where it pinch'd them. Of which I have given some *Instances*. And the Reader who will be at the Pains to compare their *Answer* and *The Snake* together, will find abundance, almost in every *Page* of their *Answer*. But let me here take notice of one Instance more. The *First Edition*, Sect. V. of the Book,

Book, p. 28. was upon *The Wrathful and Proud Spirit of the Quakers*. And there, p. 32, 33, there are some of the most *sensless* and *venomous* Expressions against their Adversaries, that ever came out of the *Mouth* of *Mm*, while they pretend to be the very *Meek* of the *Earth*, and call *Themselves* the *Lambs* of *Christ*! But *G. Whitehead*, in his *Answer*, p. 58, 59. gives a Leap from p. 20. of the *Snake*, to p. 38. And says not a Word of this Matter. For the *Proofs* he cou'd not deny. And what else cou'd he do? This is *Sect. XVII.* of this *Second Edition*, and there, p. 197. you will find the above-mention'd *Sweetnesses* of the *Quaker-Spirit*, with some *Additions*, as to their *Cleanliness*, p. 199.

VI. But this is so Inherent in the *Quakers*, that it ceases to be a Fault, in one Sense, that is, because they cannot help it. Of which, *G. Whitehead*, in this *Answer* of his, gives convincing Proof. For after all the *Caution* given them in *The Snake*; and exposing the *Fury* and *Implacable Malice* that reigns in their *Spirit*; he not only passes all this by, without any *Answer* to it, or *Excuse* for it. But (which we must suppose one good Reason why he did so) he does practise it *Afresh* in this his *Answer*, in most *Bitter* and *Invective* manner. Every Page is full of it, *Slandrous Lyar*, *Impudent*, *Sculking* (that he is fond of) *Vile*, *Mercenary Soldier*, and the like; These are the most *Cowly* Terms the Author of *The Snake* meets with. He calls him, p. 44.

A

A Poor Dissembling Hypocrite, through whom the Devil and Malice does Invent and Produce Terms and Characters (for them the Quakers) Aye, but the Devil is in it (George) he has Prov'd them too, and so plain, that thy Excuses confirm it the more. Whereas thou canst not prove one Word of all the Senseless Ribaldry against him: But, like a Dog, thou only break'st thy Teeth upon the Stone that was thrown at thee. Thou call'st him an Unknown Author; How then dost Thee know that he is a Hypocrite? Has he Dissembl'd with Thee? Has he not dealt Plainly enough by Thee? And why call'st thou him Mercenary? Was it because he took more part with George Keith (as thou Objectest) than with Thee? But he has not said any thing in behalf of G. Keith, but only so far as he maintains the True Christian Doctrine against Thee and thy Friends: And he Disputes against G. Keith, as well as Thee, where he thinks George Keith to remain in an Error. But why Mercenary for all this? All the Town knows, That George Keith is a Poor Man, who makes hard Shift to Support his Family: And those Quakers who Adhere to him, are the Poor Church of the Quakers: Whereas Thy Church in Grace-Church-Street, are of the Richest Trading Men in London: And many of them such. The Author of The Snake then was ill-advis'd, if he wrote for Hire, to go to those who had nothing to Give: And to Disoblige those who cou'd have Gratify'd him.

But,

But, George, Thy Tongue is no Slander. And he thanks thee, that thou mak'st such *senseless* Eyes of him, as Confute themselves: And shew only the *Rancour* and *Venom* of thy Spirit, that *overflows* in an *Effeminate* and *Ungovernable Passion*: Which moves not *Anger* but *Pity*, in those whom Thou desirest to *Provoke*; and leaves Thee wholly disappointed of thy *Malice*.

But if thou wilt not hear me, I Recommend to thee the *Christian Advice* of a Friend of thine, *William Penn*, in his *Address to Protestants*, p. 242. *Men that are Angry for God, Passionate for Christ, that Call Names for Religion, may tell us they are Christians if they will; but no body wou'd know them to be such by their Fruits; to be sure they are no Christians of Christ's making.*

Now, I wou'd desire of Thee and *William Penn*, to read over again, once more, the Names which Thou, and He, and Others of your *Fraternity*, have call'd Men for Religion; some of which are above quoted, *Se&c. XVII.* And then to tell me, whether by Mr. *Penn's* Sentiments, as before Express'd, you are *Christians* of *Christ's*, or of *Whose* making? And remember withal, *1 Cor. vi. 10. That Revilers shall not Inherit the Kingdom of God.* And *Jam. i. 26. If any Man among you seem to be Religious, and Bridleth not his Tongue ——— This Man's Religion is vain.*

John 8. 44. The Devil saith a Lie, and his Works are Lies. VII. The

VII. The *Conclusion* (which I desir'd the Reader to Review, upon this Occasion) ends with a short *Test* of the *Quaker-sincerity* and *Soundness* in the *Faith*, viz. That they wou'd begin their *Answer* to *The Snake*, with a plain *Yea* or *Nay* to *Two* of the *Seven Queres*, which were Presented to their *Yearly Meeting*, 1695. Because, in their Fallacious *Answer* to them, they pretended that they were too *Long* and *Intricate* to Answer them *Distinctly*, And in their *Answer* they left out the most material *Words*; upon which the chief Stress was laid, as is shewn in *The Conclusion*; and therefore it is *There* press'd upon the *Quakers*, That they wou'd yet, after all their *Dodging*, give a plain *Yea* and *Nay* to those *Two* short *Queres*: Otherwise, that it ought to be concluded, That they never intended a *Fair Answer*: And that they were not *sound* in the *Faith*. But no *Provocation* can bring them to speak *Plainly*, and in *Sincerity*; for then their *Cause* were *gone*, that is, it wou'd be *Known*. Had they forgot this *short* and *easy* *Test* (which they wou'd never have *Refus'd*, had they been *sincere*) tho' it was in the *Last Words* of the *Preface*, in the *First*; as of the *Book* in this *Second Edition*: I say, had they forgot this, tho' a *Bad Excuse*, it had been some. But they have not *Forgot* it. They Repeat some of the *Provocation* that was given them to Answer it: *Nay*, they *Begin* with it too, as desir'd. And p. v. to *The Reader*, they call it a *Monstrous Calumny* to say there was any

any *Dodging* in their first *Answer* to the *Quæres*. And now one wou'd have expected a *Full, Plain, Direct, and Categorical Answer* in this. But *They* beg your Pardon. You sha'n't catch *Them* at that ! No. They will not Answer so much as to one of these *Two* short and easie *Quæres* propos'd. What then do they mention this for ? Why do they Name this *Provocation* to them to *Answer*, since they will not *Answer* ? This is their *Modesty* ! they *Re-print* their long tedious *Answer* to the *Seven Quæres*, which take up *Four Pages*. Well ! And what then ! Do they Reply to that *Unfairness* which is Charg'd upon them, in the *Conclusion* of *The Snake* ; particularly their leaving out in their *Answer*, those words in the *Quæres*, upon which the chief stress was laid, whereby to Detect their *Double-Meaning*, whether they believed in *Christ* now, as **without them, without All other Men** ? Do they *Answer* now to this, or make any Excuse for having left out these *Words* before ? Or do they *Now* use them ? No, none of these things. Only they think that *Re-printing* their *Answer* is sufficient to solve all the *Objections* against it. Well ! have they *Re-printed* the *Quæres* too to which they *Answer* ; that the Reader may compare them ; and see whether the *Objections* against their *Answer* be just or not ? Whether they have Answer'd *Fully* and *Plainly*, or not ? No, says *G. Whitehead*, p. vi. *The said Quæres*

appear to be of so little *Weight* — And *Per-*
versly design'd for *Cavil*, that I do not think they
 deserve to be *Re-printed* here. It was not fit
 George, *Thee* art in the right! they are twice
 better *Answer'd*, without seeing of them!
 Yet, in the *Reply* to this thine *Answer*, I
 suppose it will be thought fit to let the *Rea-*
der see the *Squares*, as well as your *Answer*.
 But I will not take up time in this; which is
 design'd only to give the *Reader* a view of
 thy general *Method* of *Answering*, to stay his
Stomach till the *Reply* can be got ready.
 Take one *Relishing Bit* or two more, and so
 Farewel.

VIII. In Answer to Sect. XVI. of the *Qua-*
ters Damning All the World but Themselves,
 says G. Whitehead, p. 59. of his *Answer*, *We*
Damn none to Hell. 'Tis Mens own Wickedness
which carries them to Hell. And in Answer to
 their taking the very *Attributes* of God to
Themselves, He Retorts, p. 100. The *Titles*
 of *Grace*, and *My Lord*, given to *Bishops*.
 And *Do these Import Divine Honour and Di-*
vine Attributes, or Earthly Pray? says George!
 Some Charitable Body help this Poor *Petition-*
ner, in this difficult Point, which *Puzzles* his
Understanding! I wou'd advise thee, George,
 to go to thy Friend *William*, who understands
Courts better than *Thee*, and ask him his
 Meaning for calling *Thee* and others of your
Ministry, in his *Preface* to *Fox's Journal*, p. 39.
 his *Much Honoured Brethren*. Can you take
Much Honour to your selves, and not allow

a little to *Bishops*! Suppose, from that saying of *William Penn's* I shou'd Arraign you All as Guilty of *Blasphemy* for taking the *Divine Attributes* to your selves, how many *Scornful, Malicious, Lying, Slandering, Sculking, Persecuting, Mercenary Devils, Serpents, Wipers, &c.* had I receiv'd from Thee! Even so many hast Thou deserv'd! What thinks he (says George, *ibid.* to the Author of the Snake) of *Godfathers and Godmothers*? Are not these *Divine Attributes*, and very high ones too? The Lord help him! and restore him to his *Wits*! Reader, what shall I do with such a Man as this? Greater Extravagance is not in *Bedlam*! And Men may be *Mad, secundum Quid.* He thinks this enough to throw off all the *Idolatry* charg'd upon them, *Sett. VIII.* in Transferring both the *Divine Attributes* and *Worship* to themselves!

IX. It is easie for him to Throw off any thing, or to Answer any thing. These words being Quoted out of a *Quaker-Book*, Intituled, *The Sword of the Lord drawn*, p. 5. viz. *your Imagined God beyond the Stars, your Carnal Christ is utterly deny'd.* — That Christ is God and Man in One Person, is a Lye. G. Whitehead does not deny the Quotation, but says, p. 145. *We do not Affect the Terms.* Was not this a Terrible Rebuke! A full Condemnation of the Author, and such Damnable Heresie! George why didst not bestow upon him some of the Pretty Names thou call'st me, only for telling thee of these things? No! no! he was a Friend in saying of them? and had a good Intention: But I am an Enemy;

and have a *Murderous, Persecuting Design* (for what else can it be !) to *Detest* them; since all the World cannot excuse them from being the most *Outragious* and *Blasphemous Heresie* ! And then must all Men look upon *Quakers* as *Monsters*, as no *Christians* ! And is this no *Persecution* ! Why truly, it is a sad Case, that the *Quakers* shou'd endure all this, rather than they will quit *G. Fox*, and their *Antient Friends* their *Blasphemies*, their *Heresies*, their *Treasons* ! But endure it they must, till they either *Quit* them or *Defend* them. Their *side-long Answers*, and *silly Excuses* will not do. These do but shew how unwilling they are to come off from these *Damnable Doctrines*, which they had once suck'd in; and yet now dare not *Fully* own. But wou'd *Impose* upon the World, with their *Double-Meanings*; and call it *Persecution*, when they are drawn out into *The Light*.

But I must not surfeit the *Reader* with a *Breakfast*, lest he lose his *Stomach* to his *Dinner*. I have given him a *Taste* of this *Answer* of *G. Whitehead's*; and he may Guess by that, what a *Plentiful Meal* we are like to have, when the whole *Regail* shall be serv'd in.

In the mean time, I have some other business, and Release the *Reader* to his, till the next Opportunity.

FINIS.

**John Audland's Blasphemous
Letter to George Fox, Spelt and
Pointed according to the Original,
which is Refer'd to, and partly
Quoted Sect. VIII. P. 115.**

Deare and presious one in whome my life
is bound up and my strenth in thee
stands, by thy breathings I am nurished and
refresned: and by thee my strenth is renew-
ed: blessed art thou for Ever more; and bles-
ed are all they that Enjoy thee: life and
strenth comes from thee holy one: and
thou art the blessed of the lord for Ever
more, dear dear reach unto mee, that I may
be strenthened, to stand in the mighty po-
wer and dread of the lord, for the sarvise
is very great, my travell and burthen was
never, soe as now since I saw thee: but dayly
doe I find thy Prefence with me, which
doth exceedingly Preserve mee; for I can-
not reane but in thy presence and power:
pray for me that I may stand in thy dread
for Ever more: deare my deare brother
John Cam hath been Exceeding sicke and
he is very weake I can say little of his
recovery as yet his wife is with him she is
deare andpreciously kept; their deare love is
to thee, oh reach through all in thy mighty
power to him this bearer can declare to thee
of

of the work this way : *Jo: Wilkinson* and *Jo: Storey* is heare, their love is dearly to thee : deare harte there is one thinge that lies upon mee : I shall lay it before thee : as touching thy coming into *Wiltshire* : I was there at *Justice Stoks* house: and his famaley is all prety loveing and convinced: and he is a sober wise man and there is honesty in him which will stand: and there is a prety people that way: it hath laid Exceedingly upon me these 3 dayes of thy beeing at that place: I know not such another place in all the Counterey: for thee: dear: I was much wounded to know that thou was in such a rude place and suffers soe amongst them: and this was I moved to lay before thee: and great is my disere that it may be soe: the Place is about 20 miles from *breystol* in *wiltshire* one mile from *chipenam* a markete towne *Justice: stocks* house, *Jo: Cam* told me that the Justice he was with was a very Loving and prety man: this bearer was there he can declare to thee more: but oh that thou weare but at that place I mention: it is free and suteable for frends coming to thee: it lies much upon mee: and if thou find moveings strike over thither I shall say no more of it: the worke is great heare away pray for us all that in thy Power we may abide for Evermore: I am thyne begoten and nurished by thee and in thy Power am I preserved glory unto thee holy one for Ever:

John Audland.

ADVERTISEMENT.

IF any Divine, or others have these Books here under mentioned, and will Sell, or if not but Lend them to the Author of the *Snake in the Grass*; (they having been indeavoured to be Bought among the Book-sellers and cannot be Found) They shall receive Satisfaction for the Books, or if they will not Sell them, they shall have them safely Return'd to what place they shall Apoint, in a Months time. If they please to leave the Books and Directions with Mr. Charles Brome Book-seller, near the West-end of St. Pauls Church, at the Sign of the Gun. The Books above desired are. 1 *Quakerism Anotomized* and by John Jenner. 2 *Choice Experiances* and by John Turner. 3 *Some Gospel Truths vindicated* by John Bunyon. 4 *Holy Scripture clearing it Self* by Thomas Pollard. 5 *A Discourse of the Quakers Doctrin to the Protector* by Jonathan Clopham and William Jinkin. 6 *A Diologue between a Minister of the Gospel, and an Inquiring Christian* by Thomas Collyer. 7 *Some Queries Propounded* by Timothy Trevers.

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